THE

FLOWERS

OF

ANCIENT HISTORY;

F. D. COMPREHENDING Skelton

ON A NEW PLAN,

THE MOST REMARKABLE AND INTERESTING EVENTS, AS WELL AS CHARACTERS, OF

ANTIQUITY.

Frances DESIGNED FOR THE Richards

IMPROVEMENT and ENTERTAINMENT

OF

YOUTH.

By the Rev. JOHN ADAMS, A. M.

Omne tulit punctum qui miscuit utile dulci. HOR.

DUBLIN:

PRINTED BY ZACHARIA JACKSON,

FOR MESSRS. GRUEBER AND M'ALLISTER,

No. 59, DAME-STREET.

M.DCC.LXXXIX.

1607 / 5463.

ADVERTISEMENT.

AS the Abridgements of Ancient Hiſtory, hitherto publiſhed, preſent us with little more than a ſeries of chronological events, which leave no permanent impreſſion on the mind, the Compiler of the following Performance has endeavoured to explain, at ſome length, all the tranſactions of antiquity that principally merit attention.

IF the Account which he has given of the Heroes, Legiſlators, Philoſophers, Orators, Poets, Manners and Cuſtoms of the Ancients, ſhall inſpire the reader with a taſte for the ſtudy of uſeful Hiſtory, his end will be fully anſwered.

THE moſt approved Authors have been conſulted for materials; Dr. BLAIR's Lectures on Rhetoric furniſhed ſome remarks on Poetry and Eloquence.

CONTENTS.

Chap.		Page
I	Of the Creation, the Deluge, and the Sons of Noah - -	1
II	Of Nimrod, Aſhur, and Abraham	3
III	Of Nineveh and Babylon -	4
IV	Of the Walls of Babylon	5
V	Of the Quays and Bridges -	7
VI	Of the Palaces and Hanging Gardens	8
VII	Of the Temple of Belus -	10
VIII	Semiramis's Indian Expedition	12
IX	Of Egypt, and the Nile -	14
X	Of the ancient Method of conveying the Water through the Country, with an Account of the Lake of Mæris	15
XI	Of the Manners of the Egyptians	17
XII	Of their Trial of the Dead -	18
XIII	Of the Egyptian Mummies -	19
XIV	Of the Pyramids of Egypt -	20
XV	Of the Progreſs of Writing, by Pictures, Hieroglyphics, or Symbols	21
XVI	Of the Trojans - -	24

Chap.		Page
XVII	Of the Seduction of Helen by Paris	26
XVIII	Of the Expedition againſt Troy	27
XIX	Of the Siege of Troy - -	28
XX	Of the Wooden Horſe - -	30
XXI	Of the Conſequences of the Trojan War	31
XXII	Of Homer - - -	32
XXIII	Of Thales, Heraclitus, Democritus, and Simonides - -	34
XXIV	Of the Republic of Sparta -	36
XXV	Laws of Lycurgus reſpecting Property, public Tables, and ſuperfluous Arts	39
XXVI	Laws reſpecting Money and Commerce - - -	41
XXVII	Of the Education of the Spartan Youth - - -	42
XXVIII	Of Lycurgus's Scheme for perpetuating his Laws, and of his Death	44
XXIX	Of Cyrus the Great -	46
XXX	Babylon taken by Cyrus, in the Year before Chriſt 538 - -	48
XXXI	Of the miraculous Circumſtances which attended the licentious Feſtival of Belſhazzar - -	50
XXXII	Of Cyrus's Edict for the Return of the Jews - -	52

Chap.		Page
XXXIII	Of the Battle of Marathon	53
XXXIV	Of the Injuſtice of the Athenians to Miltiades - -	56
XXXV	Of the Invaſion of Greece by Xerxes	57
XXXVI	Of Themiſtocles, and the Battle of Thermopylæ - -	59
XXXVII	Of the Battles of Salamis, Platea, and Mycale, and the final Expulſion of the Perſians from Greece	62
XXXVIII	Of the Battle of Cheronæa, by which Philip of Macedon made himſelf Maſter of Greece	65
XXXIX	Of Demoſthenes's Influence over the Athenians - -	68
XL	Anecdotes of King Philip -	71
XLI	Character of Philip - -	74
XLII	Of Alexander the Great -	76
XLIII	Alexander defeats the Barbarians, and deſtroys Thebes -	79
XLIV	Alexander cauſes himſelf to be declared Generaliſſimo of the Greeks againſt the Perſians -	81
XLV	Alexander defeats the Perſians at the Granicus - -	83
XLVI	Alexander defeats Darius at the Iſſus	86

Chap		Page
XLVII	Of Alexander's Treatment of Darius's Family - -	93
XLVIII	A Sidonian Anecdote -	95
XLIX	Of the Siege and taking of Tyre	97
L	Alexander viſits Jeruſalem, and afterwards enters Egypt -	98
LI	Of Darius's Offers to Alexander, the Battle of Arbela, and the Death of Darius - -	99
LII	Of Alexander's Degeneracy and Death	102
LIII	Character of Alexander -	105
LIV	Of the Olympic Games -	108
LV	Of Running, and Horſe-races	110
LVI	Of the Chariot-races -	111
LVII	Of the Gymnaſtic Exerciſes	113
LVIII	Of the Diſcus - -	115
LIX	Of the Poetical and Hiſtorical Compoſitions read at the Olympic Games	116
LX	Of Milo the Crotonian -	117
LXI	Of Theatrical Repreſentations	118
LXII	Of Muſic and Dancing -	119
LXIII	Of Pindar - -	121
LXIV	Of Æſchylus, Sophocles, Euripides, and Ariſtophanes -	122

Chap.		Page
LXV	Of Herodotus and Thucydides	124
LXVI	Of Xenophon - -	126
LXVII	Of Plutarch - -	127
LXVIII	Of Socrates - -	128
LXIX	Of Plato - -	134
LXX	Of Ariſtotle - -	136
LXXI	Of Demoſthenes -	138
LXXII	Of Antiſthenes and Diogenes	141
LXXIII	Of Zeno, and the Stoics -	143
LXXIV	Of Pythagoras -	145
LXXV	Of Archimedes -	147
LXXVI	Of Æneas - -	150
LXXVII	Of Romulus - -	151
LXXVIII	Of the Succeſſors of Romulus	153
LXXIX	Of the Conſular Government	154
LXXX	Of Carthage, and the firſt Punic War - - -	155
LXXXI	Of Regulus - -	157
LXXXII	Of Hannibal, and the ſecond Punic War - -	159
LXXXIII	Of the Fate of Scipio and Hannibal - -	163

Chap.		Page
LXXXIV	Of the third Punic War, and the Deſtruction of Carthage	166
LXXXV	Of the Succeſs of the Roman Arms, and of Mithridates	170
LXXXVI	Of Catiline's Conſpiracy	173
LXXXVII	Of Julius Cæſar, and the firſt grand Triumvirate -	178
LXXXVIII	Of the Battle of Pharſalia, and the Death of Pompey	183
LXXXIX	Of Cæſar's Expedition into Egypt, and his Attachment to Cleopatra	187
XC	Of the Death of Cato -	188
XCI	Of Cæſar's Succeſs, his Triumphs, and his Death - -	191
XCII	Of Antony's Oration, and its Effects	195
XCIII	Of the ſecond Triumvirate -	198
XCIV	Of Cicero's Death -	199
XCV	Of the Death of Brutus and Caſſius	201
XCVI	Of Antony and Cleopatra -	202
XCVII	Of the Battle of Actium, and the Death of Pompey -	207
XCVIII	Of the Death of Cleopatra	213
XCIX	Octavius Cæſar aſſumes the Title of Auguſtus and Emperor -	217

Chap.		Page
C	Of the Arts and Sciences, and learned Men among the Romans -	219
CI	Of the Manners and principal Occupations of the ancient Romans	221
CII	Of the Roman Meals, and their Behaviour at Table - -	224
CIII	Of the Head-dreſſes of the Roman Ladies - -	227
CIV	Of the favourite Colours of Clothes	229
CV	Of the Roman Calendar -	230
CVI	Of the Invention of Water Clocks	231
CVII	Of the Roman Money -	232
CVIII	Of the Eloquence, and the Origin of the Profeſſion of Advocates among the Romans - -	233
CIX	Of Pearls, Diamonds, Rings, and Seals - -	237
CX	Of the Houſes of the Romans -	239
CXI	Of the Roman Baths -	242
CXII	Of the Couches, or Beds, uſed at the Roman Tables - -	246
CXIII	Of the Roman Entertainments	248
CXIV	Of Games of Chance and Lotteries	250
CXV	Of the Introduction of the common Uſe of Wine among the Romans	252

Chap.		Page
CXVI	Of the Supper given to Cicero and Pompey by Lucullus -	254
CXVII	Of Marriage, and the Privileges of married Perſons, among the Romans -	256
CXVIII	Compariſon of Cicero and Demoſthenes - -	261
CXIX	Compariſon of Virgil and Homer	269
CXX	Of Horace, and his Merit as a Lyric Poet - -	273
CXXI	Compariſon between Horace and Juvenal - -	280
CXXII	Of Paſtoral Poetry, and a Compariſon between Virgil and Theocritus -	283
CXXIII	Of Seneca - -	288

THE

THE

FLOWERS

OF

ANCIENT HISTORY.

CHAP. I.

OF THE CREATION, THE DELUGE, AND THE SONS OF NOAH.

THE great event of the creation of the world, before which there was neither matter nor form of any thing, is placed, according to the beſt chronologers, about 4004 years before Chriſt.

IT appears in general, from the firſt chapters of Geneſis, that the world, before the flood, was exceedingly populous; that mankind had made conſiderable improvement in the arts, and were become extremely vicious, both in their ſentiments

and manners. Their wickedneſs gave occaſion to a memorable cataſtrophe, by which the whole human race, except Noah and his family, were ſwept from off the face of the earth. The deluge took place in the year of the world 1656, and produced a very conſiderable change on the ſoil and atmoſphere of this globe, and gave them a form leſs friendly to the frame and texture of the human body. Hence the abridgment of the life of man, and that formidable train of diſeaſes which have ever ſince made ſuch havock in the world.

A CURIOUS part of hiſtory follows that of the deluge; the re-peopling of the world, and the riſing of a new generation from the ruins of the former. The memory of the three ſons of Noah, the firſt founders of nations, was long preſerved among their ſeveral deſcendants. Japhet continued famous among the weſtern nations, under the celebrated name of Japetus. The Hebrews paid an equal veneration to Shem, who was the founder of their race; and, among the Egyptians, Ham was long revered as a divinity, under the name of Jupiter Hammon.

CHAP. II.

OF NIMROD, ASSUR AND ABRAHAM.

IT appears that hunting was the principal occupation, for ſome centuries after the deluge.—The world teemed with wild beaſts; and the great heroiſm of thoſe times conſiſted in deſtroying them. Hence Nimrod acquired immortal renown; and by the admiration, which his courage and dexterity univerſally excited, was enabled to acquire an authority over his fellow-creatures, and to found at Babylon the firſt monarchy, whoſe origin is particularly mentioned in hiſtory, in the year of the world 2247.

NOT long after, the foundation of Nineveh was laid by Aſſur. In Egypt, the four governments of Thebis, Theri, Memphis, and Tanis, began to aſſume ſome appearance of form and regularity. That theſe events ſhould have happened ſo ſoon after the deluge, whatever ſurprize it may have occaſioned to the learned, ſome centuries ago, need not, in the ſmalleſt degree, excite the wonder of the preſent age. We have ſeen, from many inſtances, the powerful effects of the principles of population. The kingdoms of Mexico and Peru were incomparably more extenſive than thoſe of Babylon, Nineveh, and Egypt, during this early age; and yet theſe kingdoms are not ſuppoſed to have exiſted four centuries before the diſcovery of America by Columbus.

As mankind continued to multiply on the earth, and to ſeparate from each other, the tradition concerning the true God was obliterated or obſcured. This occaſioned the calling of Abraham to be the father of a choſen people, Anno Mundi 1921. From this period, the hiſtory of ancient nations begins a little to expand itſelf; and we learn particulars of very conſiderable importance.

CHAP. III.

OF NINEVEH AND BABYLON.

NINUS being poſſeſſed with a rage of conqueſt, ſubdued a great number of nations all the way from Egypt to India; but ſuſpended his warlike enterpriſes to enlarge the city of Nineveh, which had been founded by his father. Nineveh was quickly built with walls an hundred feet high, having fifteen hundred towers two hundred feet in height, to ſerve equally for its ornament and defence. The circumference of the whole city was four hundred and eighty ſtadia, or ſixty miles.

THIS work being completed, Ninus reſumed his arms at the head of ſeveral hundred thouſand fighting men; and Semiramis, who was the wife of one of his officers, diſtinguiſhed herſelf by her heroic exploits. The king married her, and left her his crown; and this ambitious princeſs being deſirous,

desirous, in her turn, to render her name immortal, in a very few years built the city of Babylon, to such an amazing extent, that it far exceeded Nineveh, its walls being of sufficient thickness to allow six chariots to go abreast.

THE quays, the bridge over the Euphrates, the hanging gardens, the prodigies of sculpture and architecture, the temple of Belus, which had in it a golden statue forty feet high, though they were not all works of Semiramis, yet they were much improved and embellished by her.

CHAP. IV.

OF THE WALLS OF BABYLON.

THESE walls were built of large bricks cemented together with bitumen, a glutinous slime arising out of the earth in that country, which binds in building much stronger and firmer than lime, and soon grows much harder than the bricks or stones, which it cements together.—They were of a square form, each side of which was fifteen miles. Their breadth was eighty-seven feet, and their height three hundred and fifty.

THE walls were surrounded on the outside with a vast ditch, full of water, and lined with bricks on both sides. The earth, that was dug out of it, made the bricks wherewith the walls were

built; and therefore, from the vaſt height and breadth of the walls, may be inferred the greatneſs of the ditch.

On every ſide of this great ſquare were twenty-five gates, that is, an hundred in all. Theſe gates were made of ſolid braſs. Hence it is, that when the Supreme Being promiſed to Cyrus the conqueſt of Babylon, he tells him, "That he would break in pieces before him the gates of braſs."

Between every two of the gates were three towers, and four more at the four corners of this great ſquare, and three between each of theſe corners and the next gate on either ſide. Every one of theſe towers was ten feet higher than the walls. But this is to be underſtood only of thoſe parts of the wall, where there was need of towers.

From theſe twenty-five gates, on each ſide of this great ſquare, went twenty-five ſtreets, in ſtraight lines to the gates, which were directly oppoſite to them, on the other ſide; ſo that the number of the ſtreets was fifty, each fifteen miles long, whereof twenty went one way, and twenty-five the other, croſſing each other, at right angles. And beſides theſe, there were alſo four half ſtreets, which had houſes only on one ſide, and the wall on the other. Theſe went round the four ſides of the city next the walls, and were each of them two hundred feet broad. The reſt were about an hundred and fifty. By theſe ſtreets thus croſſing each other, the whole city was divided into ſix hundred and ſeventy-ſix ſquares, each of which was four furlongs and an half, on every ſide, that is, two miles and a quarter in circumference.

Round

ROUND theſe ſquares, on every ſide towards the ſtreets, ſtood the houſes, which were not contiguous, but had void ſpaces between them. They were built three or four ſtories high, and beautified with all manner of ornaments towards the ſtreets. The ſpace within, in the middle of each ſquare, was employed for yards, gardens, and other ſuch uſes; ſo that Babylon was greater in appearance than reality, near one half of the city being taken up in gardens and other cultivated lands.

CHAP. V.

OF THE QUAYS AND BRIDGES.

A Branch of the river Euphrates ran quite croſs the city, from the north to the ſouth ſide. On each ſide of the river was a quay, and a high wall built of bricks and bitumen, of the ſame thickneſs as the walls that ſurrounded the city.

IN theſe walls, oppoſite to every ſtreet that led to the river, were gates of braſs, and from them deſcents by ſteps to the river, for the conveniency of the inhabitants, who uſed to paſs over from one ſide to the other in boats, having no other way of croſſing the river, before the building of the bridge. Theſe brazen gates were always open in the day-time, and ſhut in the night.

THE bridge was not inferior to any of the other buildings, either in beauty or magnificence. It was a furlong in length, and thirty feet in breadth, built with wonderful art, to ſupply the defect of a foundation, in the bottom of the river, which was all ſandy.

THE arches were made of huge ſtones, faſtened together with chains of iron, and melted lead.

CHAP. VI.

OF THE PALACES AND HANGING GARDENS.

AT the two ends of the bridge were two palaces, which had a communication with each other by a vault, built under the channel of the river. The old palace, which ſtood on the eaſt ſide of the river, was three miles and three quarters in compaſs. The new palace, which ſtood on the weſt ſide of the river oppoſite to the other was ſeven miles and an half in compaſs. It was ſurrounded with three walls, one within another, with conſiderable ſpaces between them. Theſe walls, as well as thoſe of the other palace, were embelliſhed with an infinite variety of ſculptures, repreſenting all kinds of animals, to the life.—Among the reſt was a curious hunting piece, in which Semiramis, on horſeback, was throwing her

her javelin at a leopard, and her huſband Ninus piercing a lion.

In this laſt, or new palace, were the Hanging Gardens, ſo celebrated among the Greeks. They contained a ſquare of four hundred feet on every ſide, and were carried up aloft into the air, in the manner of ſeveral large terraſſes, one above another, till the height equalled that of the walls of the city.

The aſcent was from terrace to terrace, by ſtairs ten feet wide. The whole pile was ſupported by vaſt arches, raiſed upon other arches, one above another, and ſtrengthened by a wall, twenty-two feet thick.

On the top of the arches, were firſt laid large flat ſtones, ſixteen feet long, and four feet broad. Over theſe was a layer of earth, mixed with a great quantity of bitumen, upon which were two rows of bricks, cloſely cemented together with plaiſter.

The whole was covered with thick ſheets of lead, upon which lay the mould, or earth, of the garden. And all this was contrived to keep the moiſture of the mould from running through the arches. This mould was ſo deep, that the greateſt trees might take root in it; and with ſuch the terraces were covered, as well as with all other plants and flowers, that were proper for a garden of pleaſure.

In the upper terrace there was an engine, or kind of pump, by which water was drawn up out of the river; and from thence the whole garden was watered. In the ſpaces between the ſeveral arches, upon which this whole ſtructure

reſted, were large and magnificent apartments, that were very light, and had the advantage of a beautiful proſpect.

CHAP. VII.

OF THE TEMPLE OF BELUS.

ANOTHER of the great works at Babylon was the temple of Belus, which ſtood near the old palace.

IT was moſt remarkable for a prodigious tower which ſtood in the middle of it. At the foundation, it was a ſquare of a furlong on each ſide; and, according to Strabo, it was a furlong in height. It conſiſted of eight towers, built one above the other; and, becauſe it decreaſed gradually to the top, Strabo calls the whole a Pyramid.

IT is not only aſſerted, but proved, that this tower much exceeded the greateſt of the Pyramids of Egypt in height. Therefore we have good reaſon to believe, that it was the very ſame tower, which was built there at the confuſion of languages; and the rather, becauſe it is atteſted by ſeveral profane authors, that this tower was all built of bricks and bitumen, as the Scriptures tell us the tower of Babel was.

THE aſcent to the top was by ſtairs on the outſide round it; that is, there was an eaſy ſloping aſcent

aſcent on the ſide of the outer wall, which turning by very ſlow degrees, in a ſpiral line, eight times round the towers from the bottom to the top, had the ſame appearance, as if there had been eight towers, placed upon one another. In theſe different ſtories were many large rooms, with arched roofs ſupported by pillars. Over the whole, on the top of the tower, was an obſervatory, by the benefit of which, the Babylonians became more expert in aſtronomy, than all other nations.

BUT the chief uſe, to which this tower was deſigned, was the worſhip of the god Belus, or Baal, as alſo that of ſeveral other deities; for which reaſon, there was a multitude of chapels in the different parts of the tower.

THE riches of this temple in ſtatues, tables, cenſers, cups, and other ſacred veſſels, all of maſſy gold, were immenſe. Among other images, there was one forty feet high, which weighed a thouſand talents.

THIS amazing fabric ſtood till the time of Xerxes; but he, on his return from his Grecian expedition, entirely demoliſhed it, after having firſt plundered it of all its riches. Alexander on his return to Babylon from his Indian expedition, intended to have rebuilt it; and with this view, employed ten thouſand men, to clear the place of its rubbiſh; but the death of Alexander, about two months after, put an end to the undertaking.

CHAP.

CHAP. VIII.

SEMIRAMIS'S INDIAN EXPEDITION.

THE laſt and greateſt expedition of Semiramis was againſt India. On this occaſion ſhe raiſed an innumerable army, out of all the provinces of her empire, and appointed Bactra for the rendezvous.

As the ſtrength of the Indians conſiſted chiefly in their great number of elephants, this artful queen had a multitude of camels, accoutred in the form of elephants, in hopes of deceiving the enemy. It is ſaid that Perſeus, long after, uſed the ſame ſtratagem againſt the Romans. But neither of them ſucceeded.

THE Indian king having notice of her approach, ſent ambaſſadors, to aſk her who ſhe was, and with what right, having never received any injury from him, ſhe came out of wantonneſs to attack his dominions; adding, that her boldneſs ſhould ſoon meet with the puniſhment it deſerved. "Tell your maſter," replied the queen, "That, in a little time, I myſelf will let him know who I am."

SHE advanced immediately towards the river Indus, from which the country takes its name; and having prepared a ſufficient number of boats, ſhe attempted to paſs it with her army. Their paſſage was a long time diſputed, but after a bloody battle, ſhe put her enemies to flight. Above a thouſand

a thouſand of their boats were ſunk, and about an hundred thouſand of their men taken priſoners.

ENCOURAGED by this ſucceſs, ſhe advanced directly into the country, leaving ſixty thouſand men behind, to guard the bridge of boats, which ſhe had built over the river. This was juſt what the king deſired, who fled, on purpoſe to bring her to an engagement, in the heart of his country. As ſoon as he thought her far enough advanced, he faced about, and a ſecond engagement enſued, more bloody than the firſt. The counterfeit elephants could not long ſuſtain the ſhock of the true ones. Theſe routed her army, cruſhing whatever came in their way.

SEMIRAMIS did all that could be done, to rally and encourage her troops; but in vain. The king perceiving her engaged in the fight, advanced towards her, and wounded her. The wound however did not prove mortal. The ſwiftneſs of her horſe ſoon carried her beyond the reach of her enemies.

As her men crouded to the bridge, to repaſs the river, numbers of them periſhed, by the diſorder and confuſion unavoidable on ſuch occaſions. When thoſe that could ſave themſelves were ſafely over, ſhe deſtroyed the bridge, and by that means ſtopped the enemy; and the king likewiſe, in obedience to an oracle, had given orders to his troops, not to paſs the river, nor purſue Semiramis any farther.

THE queen, having made an exchange of priſoners, returned to her own dominions, with ſcarce one third of her army, which, according to Cteſias, conſiſted of three hundred thouſand foot, and

and fifty thouſand horſe, beſides the camels and chariots armed for war, of which ſhe had a very conſiderable number.

CHAP. IX.

OF EGYPT, AND THE NILE.

EGYPT, which is ſituated between the twenty-fourth and thirty-third degrees of north latitude, is a country very much favoured by nature. The ſky is ſerene, the ſoil fertile, the plants and fruits agreeable and ſalutary. But a wonderful degree of induſtry would have been neceſſary, to render it habitable by a conſiderable number of people.

THE overflowing of the Nile procures every advantage, and ſupplies the want of rain, which never falls in that country. This river has its ſource in a mountain of Abyſſinia, from whence it does not arrive in Egypt, till it has been precipitated over ſeven cataracts, with a noiſe which is heard, at the diſtance of a number of leagues. It begins to ſwell in the month of May, and by a gradual increaſe, which is almoſt imperceptible at firſt, it arrives at a ſufficient height to overflow the country, and remains in that ſtate, from the month of June till October.

THE Ancients, who were ignorant of the cauſes of the inundation, have aſſigned ſome fabulous reaſons, which will always be the caſe, when people

people ſubſtitute conjectures inſtead of facts. At preſent we know, that it rains in Ethiopia five months in the year, from April to September, which is the ſecret of the overflowing of the Nile. And the precious mud which it brings along with it, produces the amazing fertility of Egypt. Thus lands, which are naturally dry and ſandy, become the beſt ſoil in the world. They need only ſow, without almoſt any culture, to reap, in a very ſhort time, all the natural productions.

EGYPT, during the ſummer, appears like a ſea, with cities, villages, and thickets, ſcattered over it, and affording a moſt wonderful and ſingular proſpect. In the winter, it becomes a gladſome plain, covered with flocks, herds, and huſbandmen, where orange, citron, and other fragrant trees are ſeen, whoſe flowers delight the eye, and perfume the ſurrounding air.

CHAP. X.

OF THE ANCIENT METHOD OF CONVEYING THE WATER THROUGH THE COUNTRY, WITH AN ACCOUNT OF THE LAKE OF MÆRIS.

IN order to multiply ſo beneficial a river, Egypt was croſſed by an incredible number of canals, of an immenſe length and breadth. The Nile, not only carried fruitfulneſs every where with its wholeſome

wholeſome waters, united cities to one another, and the great ocean with the Red-ſea, but kept up commerce both within and without the kingdom, and fortified it againſt the enemy; ſo that it was both the nouriſher and defender of Egypt. The champaign country was abandoned to it; but the cities, raiſed with immenſe labour and pains, lifting up their heads, like ſo many iſlands in the midſt of the waters, beheld with joy all the plain overflowed, and at the ſame time made fruitful, by the Nile. When it ſwelled beyond meaſure, great lakes, dug by the kings, offered their boſoms to the ſpreading waves. They had their diſcharges prepared; large ſluices opened or ſhut them, as neceſſity required; and the waters, having their places of retreat, ſtaid upon the lands no longer than was needful to fertilize them.

Such was the uſe of that great lake, called the lake of Mæris, which was the name of the king who had cauſed it to be made. It is aſtoniſhing to read, what nevertheleſs is true, that its circumference was about an hundred and eighty of our leagues.

The fiſhery of it yielded immenſe ſums to the king; and thus, when the land produced nothing, they drew treaſures from it, by covering it with water.

Two pyramids, each of which bore upon a throne two coloſſal ſtatues, one of Mæris, and the other of his wife, roſe three hundred feet above the middle of the lake, and occupied a like ſpace under the waters. Thus they ſhewed, that they had been erected before the pit was filled; and demonſtrated, that a lake of that extent had been made by mens hands, under a ſingle prince.

CHAP.

CHAP. XI.

OF THE MANNERS OF THE EGYPTIANS.

THE Egyptians are the firſt, from whom we have learned the rules of government. This grave and reſpectable nation firſt underſtood the true end of polity, which is to render life commodious, and the people happy. The temperature of the country being always even and uniform, made their judgments more ſolid and ſteady.

As virtue is the foundation of all ſociety, ſo they carefully cultivated it. Their chief virtue was gratitude. The honour that was given to them, for being the moſt generous and grateful, ſhews they were likewiſe the moſt ſociable. Good offices are the bond both of public and private concord. He that acknowledges favours loves to beſtow them; and in baniſhing ingratitude, the pleaſure of doing good remains ſo pure, that one cannot poſſibly be inſenſible of it.

THEIR laws were ſimple, full of equity, and proper to unite citizens to one another. He, who being able to reſcue a man aſſaulted, did not do it, was puniſhed with as ſevere a death, as the aſſaſſin himſelf. Thus were the citizens a guard to each other, and all the members of the community were united againſt evil-doers. None was permitted to be uſeleſs in the ſtate, the law aſſigned to each his proper buſineſs, which was perpetuated from father to ſon.

THE prieſts and ſoldiers had their particular marks of honour; but all the traders, even to the

the leaſt, were held in eſteem; and it was accounted a criminal matter to deſpiſe, and treat with contempt thoſe citizens, whoſe labours, whatever they were, contributed to the public weal. By this means all arts were brought to great perfection.

CHAP. XII.

OF THEIR TRIAL OF THE DEAD.

THERE was in Egypt one ſort of trial altogether extraordinary, which nobody eſcaped. It is a conſolation in dying, to leave one's name in eſteem among men; and of all human bleſſings, this is the only one of which death cannot rob us. But it was not allowed in Egypt indiſcriminately to praiſe all the dead. This honour could only be conferred by a public decree. The moment a man died he was brought into judgment. The public accuſer was heard. If he proved that the conduct of the deceaſed had been bad, his memory was condemned, and he was deprived of burial. The conſequence was, that the people admired the power of the laws, which extended to men even after death; and every one, ſtruck by example, feared to diſgrace his memory and his friends.

CHAP.

CHAP. XIII.

OF THE EGYPTIAN MUMMIES.

THE ſuperſtitious deſire of preſerving their bodies after death, was one of the ſtrongeſt paſſions among the Egyptians. Accordingly, no nation has ever equalled their ſkill in embalming. It is ſaid, that ſome of the bodies are perfect and diſtinct at this day, though buried 3000 years ago.

THE mummy pits, which contain the mummies, or embalmed bodies, are ſubterraneous vaults of a prodigious extent; but the art of preſerving the mummies is now loſt.

WHAT will not prejudice inſpire? To reſpect even the aſhes of our parents, is a natural and laudable ſentiment; but this is rather the work of ſuperſtition.

ROLLIN ſays upon this ſubject, "that the cuſtom of burning the dead, has in it ſomething cruel and barbarous, becauſe it is haſtening to deſtroy the remains of people, who were the moſt dear to us." He can fancy nothing better conceived than the uſual practice of burying; as if it were more humane, to deliver over their remains to worms and corruption.

CHAP. XIV.

OF THE PYRAMIDS OF EGYPT.

THESE famous pyramids, which a number of writers ſuppoſe to have been built before the deluge, ſtill reſiſt the injuries of time, which has deſtroyed ſo many empires. There are ſtill three of them remaining, not far from Grand Cairo, where Memphis formerly ſtood. The baſis of the largeſt covers eleven acres of ground, and its perpendicular height is 500 feet, but if meaſured obliquely to the terminating point, 700 feet. It contains a room thirty-four feet long, and ſeventeen broad, in which is a marble cheſt, but without either cover or contents, ſuppoſed to have been deſigned for the tomb of the founder. Many ſtones of this enormous edifice are thirty feet long, four feet high, and three feet broad.

ACCORDING to Herodotus, an hundred thouſand workmen were employed for thirty years, without intermiſſion, either in preparing the materials, or conſtructing the work. And an inſcription informs us, that the vegetables with which they were fed coſt ſixteen hundred talents, which is about two hundred and eighty-nine thouſand, three hundred and ſeventy-nine pounds of our money.

SEVERAL writers inveigh againſt the fooliſh vanity, which prompted the ſovereigns of that country to ſuch ruinous undertakings.

SOME have imagined, that the pyramids were granaries, built by Joſeph for the ſeven years of plenty, an opinion very well adapted, for characterizing thoſe people who are wedded to ſyſtems.

THE pyramids were certainly tombs, by means of which the kings, who were tainted with the prejudices of their country, wiſhed to make themſelves immortal, as they would thus ſecure to their bodies, a habitation inacceſſible, and proof againſt the attacks of time. Beſides ſuperſtition, probably a deſire of preventing diſturbances was another motive for impoſing ſuch tedious taſks upon the people.

BUT, whatever was the reaſon, it may not be improper to remark, that the princes who cauſed theſe pyramids to be raiſed, became ſo hateful by the oppreſſive labour which they impoſed on their ſubjects, that they did not enjoy thoſe tombs, nor ſave their names from oblivion.

THE Labyrinth is a curioſity, thought to be more wonderful than the pyramids themſelves. It is partly under-ground, and cut out of a marble rock, conſiſting of twelve palaces, and 1000 houſes, the intricacies of which occaſion its name.

CHAP. XV.

OF THE PROGRESS OF WRITING, BY PICTURES, HIEROGLYPHICS, OR SYMBOLS.

PICTURES were undoubtedly, the firſt eſſay towards writing. Imitation is ſo natural to man, that, in all ages, and among all nations, ſome methods have obtained, of copying or tracing the likeneſs of ſenſible objects. Thoſe methods would ſoon be employed by men, for giving ſome imperfect information to others, at a diſtance, of what had

had happened; or for preſerving the memory of facts, which they ſought to record. Thus, to ſignify that one man had killed another, they drew the figure of one man ſtretched upon the earth, and of another ſtanding by him with a deadly weapon in his hand. We find, in fact, that when America was firſt diſcovered, this was the only ſort of writing known in the kingdom of Mexico. By hiſtorical pictures, the Mexicans are ſaid to have tranſmitted the memory of the moſt important tranſactions of their empire. Theſe, however, muſt have been extremely imperfect records; and the nations, who had no other, muſt have been very groſs and rude. Pictures could do no more than delineate external events. They could neither exhibit the connections of them, nor deſcribe ſuch qualities as were not viſible to the eye, nor convey any idea of the diſpoſitions, or words of men.

To ſupply, in ſome degree, this defect, there aroſe, in proceſs of time, the invention of what are called Hieroglyphical Characters; which may be conſidered as the ſecond ſtage of the Art of Writing. Hieroglyphics conſiſt in certain Symbols, which are made to ſtand for inviſible objects, on account of an analogy or reſemblance, which ſuch ſymbols were ſuppoſed to bear to the objects. Thus, an eye, was the hieroglyphical ſymbol of knowledge; a circle, of eternity, which has neither beginning nor end. Hieroglyphics, therefore, were a more refined and extenſive ſpecies of painting. Pictures delineated the reſemblance of external viſible objects. Hieroglyphics painted viſible objects, by analogies taken from the external world.

EGYPT was the country where this ſort of writing was moſt ſtudied, and brought into a regular art. In hieroglyphics was conveyed all the boaſted wiſdom of their prieſts. According to the properties which they aſcribed to animals, or the qualities with which they ſuppoſed natural objects to be endowed, they pitched upon them to be the emblems, or hieroglyphics of moral objects; and employed them in their writing for that end. Thus ingratitude was denominated by a viper; imprudence, by a fly; wiſdom, by an ant; victory, by a hawk; a dutiful child, by a ſtork; a man univerſally ſhunned, by an eel, which they ſuppoſed to be found in company with no other fiſh. Sometimes they joined together two or more of theſe hieroglyphical characters; as, a ſerpent with a hawk's head, to denote nature, with God preſiding over it.

FROM hieroglyphics, or ſymbols of things inviſible, writing advanced, among ſome nations, to ſimple arbitrary marks, which ſtood for objects, though without any reſemblance or analogy to the objects ſignified. Of this nature was the method of writing practiſed among the Peruvians. They made uſe of ſmall cords, of different colours; and by knots upon theſe, of various ſizes and differently ranged, they contrived ſigns for giving information, and communicating their thoughts to one another.

OF this nature alſo are the written characters which are uſed to this day throughout the great empire of China. The Chineſe have no alphabet of letters, or ſimple ſounds, which compoſe their words. But every ſingle character, which they uſe in

in writing, is ſignificant of an idea; it is a mark, which ſtands for ſome one thing, or object. By conſequence, the number of theſe characters muſt be immenſe. It muſt correſpond to the whole number of objects, or ideas, which they have occaſion to expreſs; that is, to the whole number of words which they employ in ſpeech. They are ſaid to have ſeventy thouſand of thoſe written characters. To read and write them to perfection, is the ſtudy of a whole life; which ſubjects learning among them to infinite diſadvantage, and muſt have greatly retarded the progreſs of all ſcience.

CHAP. XVI.

OF THE TROJANS.

IT is believed, and with a great deal of probability, that the Trojans were originally a Greek colony; Dardanus, their firſt king, having come from Arcadia; and their religion, their language, and the greater part of their names being evidently of Greek extraction. The name of Ilium, by which their chief city was known to the Greeks, is thought to have been derived from Ilus, and its other name of Troy, from Tros. Priam, its laſt king, had arrived to a very high pitch of wealth and power. He was the father of fifty ſons. The walls of Troy were rebuilt by him. He changed the name of the town to Pergamus: and reigned for many years with great proſperity.

Is

In the mean time queen Hecuba, Priam's ſecond wife, having dreamt that ſhe ſhould bring forth a fire-brand, by which the city ſhould be reduced to aſhes, Priam was ſo much alarmed, that he ordered the child to be expoſed, as ſoon as it ſhould be born. The child was named Paris; and, notwithſtanding the order of his father, was by the care of Hecuba, preſerved and privately educated. When grown up, he appeared at court, where his beautiful perſon attracted general admiration. Upon this he ventured to diſcover himſelf to Priam, who was ſo delighted with his figure and accompliſhments, that he thought no more of the dream. Paris ſoon after undertook an expedition into Greece, on pretence of recovering his aunt Heſionè, who, when very young, had been carried away by Hercules, and by him had been given in marriage to Telamon. It may not be improper to mention the occaſion of this rape.

Laömedon, the father of Heſionè, had applied the treaſures of the Temples of Neptune and Apollo to build the walls of Troy, under a promiſe of repaying the ſums ſo abſtracted. But being either unable, or unwilling, to diſcharge his promiſe, the oracle declared, that he could no otherwiſe expiate the ſacrilege, but by expoſing a Trojan virgin to a ſea-monſter. Heſionè, was condemned by lot to undergo this puniſhment. Hercules, however, ſlew the monſter, and reſcued Heſionè. It is well known how much this event has been diſguiſed by the fictions of the poets.

CHAP. XVII.

OF THE SEDUCTION OF HELEN BY PARIS.

PARIS, upon his arrival at Sparta, was received in the moſt kind and hoſpitable manner by Menelaus, who had ſucceeded to that kingdom, in the right of his wife Helen, the daughter of Tyndarus. But Paris falling in love with Helen, prevailed with her to run away with him, and thereby plunged his country into an abyſs of misfortunes.

WE may, however, trace the cauſe of the Trojan war to a higher ſource ſtill, and attribute it to an hereditary animoſity, which had long ſubſiſted between the families of Agamemnon and Priam. For Tantalus king of Phrygia, and great-grandfather of Agamemnon, having violently carried off Ganymedes, brother of Ilus, the grand-father of Priam, Ilus had taken vengeance for this injury, by ſtripping Tantalus of his dominions, and obliging him to take refuge in Greece, where his ſon Pelops and his deſcendants eſtabliſhed themſelves, under the name of Pelopidæ.

CHAP. XVIII.

OF THE EXPEDITION AGAINST TROY.

MENELAUS, fired with indignation at the inſult committed againſt him by Paris, perſuaded his brother Agamemnon to eſpouſe his quarrel; and by their joint efforts, the two brothers brought all the other powers of Greece to unite in the ſame cauſe, and to bind themſelves by oath, either to recover Helen or to ruin Troy. Agamemnon was choſen commander in chief of this grand confederacy.

AULIS was the general rendezvous of all the Grecian forces; who when aſſembled there, compoſed altogether an army of 100,000 men. The fleet deſtined to carry them to Troy conſiſted of about 1150 veſſels. The gallies of Beotia carried each 120 men, and thoſe of Philoctetes 50. Theſe veſſels had no deck, but were made like open boats. Of the chiefs who accompanied this army, the moſt famous were, Agamemnon, Menelaus, Diomedes, Sthenelus, Neſtor, Ajax ſon of Telamon, Ajax ſon of Oileus, Achilles, his friend Patroclus, and Ulyſſes.

THE Greeks having landed on the plains of Troy, ſoon perceived that the Trojans were as brave a people as themſelves. In the mean time, Ulyſſes and Menelaus were ſent to Priam, to demand the reſtitution of Helen; but that prince, in oppoſition to the opinion of his council having

refuſed to comply with their requeſt, both parties made vigorous preparations for war.

THE Greeks after defeating the Trojans in two different engagements, found themſelves under the neceſſity of dividing their forces, the more eaſily to procure proviſions, of which they began to be in great want. This gave leiſure to the Trojans to negociate with the neighbouring ſtates for aſſiſtance.

ACHILLES, in the mean time, who commanded the detachment of the army ſent out in ſearch of proviſions, performed many ſignal exploits, took ſeveral towns, and made a vaſt booty. But the cruelty of the Greeks to Palamedes, one of their braveſt officers, whom they put to death, upon a falſe accuſation of treaſon brought againſt him by Ulyſſes, ſo provoked Achilles, that he refuſed to give them further aſſiſtance in the war, and ſeparated his troops from the reſt of the army.

CHAP. XIX.

OF THE SIEGE OF TROY.

THE nine firſt years of the war were conſumed in various engagements of no great importance; the Greeks having, in that time, chiefly employed themſelves in ravaging the territories of Priam and his allies. It is therefore true that the war of Troy continued ten years; but it is not true, as is commonly believed, that the city of Troy was beſieged

beſieged all that ſpace; for it was not till the ſpring of the tenth year that the Greeks formed the ſiege.

THEY at firſt experienced the moſt vigorous reſiſtance on the part of the beſieged, who were commanded by Hector, his brother Deiphobus, and by ſeveral princes that had come to their aſſiſtance; ſuch as Sarpedon, Rhœſus, and Memnon. The Trojans had even the advantage in ſeveral engagements, and made a great ſlaughter of the Greeks; but none of theſe actions was deciſive.

AT laſt, however, Hector, at the head of the Trojans, beat the enemy fairly from the field, purſued them to their camp, forced the entrenchments, and ſet fire to their ſhips; and the victory ſeemed at laſt on the point of declaring for the Trojans. But Patroclus, the friend of Achilles, perceiving the extreme diſtreſs of the Greeks, advanced in this critical moment to their relief, with the troops of Achilles, reckoned the braveſt of the Grecian army, rallied the Greeks, and repulſed the Trojans. Several of the beſt officers on both ſides, fell on this occaſion; amongſt the reſt Sarpedon, ſlain by Patroclus, and Patroclus himſelf, ſlain by the hand of Hector.

AFFAIRS now aſſume a different appearance. Achilles, furious for the loſs of his friend, forgetting the former cauſe of his reſentment, joins his forces to the reſt of the Grecian army, beats the Trojans, and ſacrifices, on the tomb of Patroclus, twelve of the nobleſt priſoners taken by him in the engagement. He is now ſolely intent on fighting perſonally with Hector, whom he engages, and kills at laſt. But not ſatisfied with

the death of his gallant enemy, he ſullies the glory of his victory, by inſulting, in the moſt ungenerous and ſavage manner, over his dead body, which he drags at his chariot-wheels around the city. Achilles himſelf is ſlain ſoon after by Paris; who, in like manner, falls in a ſhort time by the hand of Philoctetes.

CHAP. XX.

OF THE WOODEN HORSE.

NOTWITHSTANDING the Trojans, by the death of Hector, had loſt their chief ſupport, they placed great confidence in their Palladium, or image of Pallas; it having been told them by the oracle, that the city ſhould not be taken ſo long as that image remained in it. This being underſtood by Diomedes and Ulyſſes, they ſurpriſed, and killed the keepers of the temple, and carried away this famous ſtatue.

THE city at length, as it is generally related, was taken by the ſtratagem of a Wooden Horſe, by the treachery of Sinon, the ſon of Siſyphus, a crafty Greek, who, by deluſive arts, prevailed on the Trojans to receive into the city the Grecian horſe, wherein were concealed a number of reſolute Grecians, who in the night opened the gates, let in the Grecian army, and ſacked and burnt the city.

SOME

SOME authors, however, are of opinion, that Antenor and Æneas treacherouſly delivered up the ſtatue of Minerva to the Greeks, and at the ſame time betrayed the city, by throwing the gates open to the enemy in the night.

THE deſtruction of Troy, which happened 1184 years before Chriſt, is one of the moſt memorable epochas of antiquity. And indeed, this war may be ſaid to have afforded the firſt public diſplay of Grecian valour. It is likewiſe worth remarking, that the misfortunes of Troy have furniſhed the ſubject of the two moſt perfect Epic poems in the world, namely, the Iliad, and the Æneid.

CHAP. XXI.

OF THE CONSEQUENCES OF THE TROJAN WAR.

MENELAUS alone, by recovering Helen, reaped an apparent advantage from the ſucceſs of his enterpriſe. To the other Greeks it proved a ſource of the bittereſt misfortunes. The fields of Troy were enriched with the blood of their beſt commanders and ſoldiers, of whom the far greater part were buried there; and the remains of their army, after being further conſiderably diminiſhed, by the diſaſters of a tempeſtuous voyage, found, on their arrival at home, nothing but mortifications and diſappointments of the moſt cruel kinds. They met with ſuch diſorder in their families,

ſuch factions and innovations in the government, that they were either murdered, or forced to fly to foreign ſtates for refuge; inſomuch that the wives and miſtreſſes of the Grecian captains dated their miſeries from this war.

CHAP. XXII.

OF HOMER.

HOMER lived about 340 years after the ſiege of Troy; and he is commonly accounted a native of Smyrna. He is uſually repreſented as blind; and we are told, that he employed himſelf in wandering through the country, in the character of an itinerant bard. This, however, muſt not depreciate in our eyes his wonderful merit, of which his works convey ſo high an idea; for we there ſee him carrying at once to the ſummit of perfection the art of Epic poetry, of which he is accounted the inventor.

THE two principal poems of Homer are the Iliad and the Odyſſey. The ſubject of the Iliad is the wrath of Achilles, which proved ſo fatal to the Greeks when beſieging Troy: That of the Odyſſey is the voyages and adventures of Ulyſſes, after the ſacking of that city.

THE war againſt Troy, which furniſhes the ſubject of theſe immortal poems, has been called in queſtion by ſome authors, who fancy it to be altogether the production of Homer's invention. But

But their labours to convince the world of the truth of this opinion, have been extremely vain. For, without mentioning the other ancient authors who record that event, it is incredible that Homer ſhould have employed his heaven-born muſe, on a ſubject not heard of before. So accurate a judge of human nature muſt have felt, that a ſubject purely fictitious, however harmoniouſly ſung, could have drawn from his hearers but a momentary attention. Had not the ſubject of his poem been deeply intereſting, much of its merit muſt have been overlooked, and much of that great fame at which he aſpired muſt of courſe have been loſt.

Homer is peculiarly happy in the harmony of his numbers, and the judicious arrangement of his words and periods. In the article of deſcription, he is rather a painter than a poet, and, in that particular, excels all the poets that ever wrote. In deſcribing the march of an army, the majeſty of Jove, and the parting of Hector and Andromache, he lays before our eyes ſo many beautiful and lively pieces of painting. Nothing can be more ingenious than his machinery, nor more properly introduced.

His fame reſts on the firmeſt foundation. His countrymen, who thoroughly underſtood the characters and the manners he deſcribed, and the language in which he wrote, and who excelled all mankind in the acuteneſs of their underſtanding, and the exquiſite delicacy of their taſte, regarded his Iliad and his Odyſſey, as the moſt perfect works of human genius. Great cities contended for the honor of the poet's birth. The venerable

Lycurgus collected and tranſcribed the Iliad and Odyſſey with his own hand. Solon ordained them to be ſolemnly recited in the Athenian republic. Alexander the Great was ſo paſſionately fond of their peruſal, that he placed them every night under his pillow. And the moſt ingenious of the ancient critics deduced from theſe poems the juſteſt rules of criticiſm. To crown his praiſe, the beſt Epic Poets, in ſucceeding times, have looked up to Homer, as the moſt perfect model for their imitation. They have not only copied him exactly in the arrangement and conduct of their ſubject; but many paſſages in their poems are little elſe than paraphraſes from his admirable works.

CHAP. XXIII.

OF THALES, HERACLITUS, DEMOCRITUS, AND SIMONIDES.

THALES was the firſt Greek, who treated of natural philoſophy. He gave general notions of the univerſe; and maintained that an only ſupreme intelligence regulated all its motions. He diſcovered the cauſe of eclipſes, which in thoſe days were accounted prodigies. Valerius Maximus tells of him, that on being aſked, whether a man could conceal his actions from the Deity, he anſwered, "How is that poſſible, ſince he cannot conceal

conceal from him even his thoughts?" His great knowledge procured him a place among the ſeven wiſe men of Greece.

HERACLITUS was a native of Epheſus, where he became the founder of a ſect of philoſophers. We know little more of him, except that he was a profeſſed miſanthrope; that he beheld with pity all the actions of men; that he conſtantly wept for their miſery, and from thence obtained the name of the crying philoſopher.

DEMOCRITUS was a native of Abdera in Thrace, and lived in the time of Xerxes King of Perſia. As a philoſopher, he was in high eſteem. His deſire of knowledge induced him to travel through the greateſt part of the then known world; and in thoſe journies he ſpent a very conſiderable fortune. He lived in perfect indifference about all the events of life, and uſed to laugh at the follies of mankind. His reſiding for the moſt part among tombs, inclined many to believe him to be diſordered in his judgment; and the inhabitants of Abdera intreated Hippocrates, the famous phyſician, to go and ſee him. Hippocrates, accordingly paid him a viſit; but on diſcourſing with him, immediately diſcovered him to be a man of extraordinary knowledge and underſtanding.

SIMONIDES, a native of Ceos, diſtinguiſhed himſelf by his elegiac verſes. His anſwer to Hiero's queſtion, "What is God?" is well known. Simonides at firſt deſired one day to conſider of the queſtion; when that was elapſed, he demanded two days more; then four; and ſo on for a conſiderable time, always doubling the ſpace he had laſt requeſted. Hiero, ſurpriſed at this

this behaviour, aſked him the reaſon of it, "Becauſe," anſwered Simonides, "the more I meditate on the ſubject of your queſtion, the more incomprehenſible I find it."

CHAP. XXIV.

OF THE REPUBLIC OF SPARTA.

OF all the Grecian ſtates, that of Sparta ſeems to have been the moſt unhappy, before their government was new-modelled by Lycurgus. The authority of their kings and their laws were alike trampled upon and deſpiſed. Nothing could reſtrain the inſolence of the head-ſtrong encroaching populace; and the whole government ſunk into anarchy and confuſion. From this deplorable ſituation, the wiſdom and virtue of one great man raiſed his country to that height of power, which was the envy and the terror of her neighbours. A convincing proof, how far the influence of one great and good man will operate towards reforming the moſt bold licentious people, when he has once thoroughly acquired their eſteem and confidence!

LYCURGUS ſucceeded to half the government of Sparta, at the death of his elder brother. But his brother's widow proving to be with child, he immediately reſigned the regal dignity to the newborn infant, and governed as protector and guardian of the young prince, during his minority.

THE

THE generous and diſintereſted behaviour of Lycurgus, upon this occaſion, endeared him greatly to the people, who had already experienced the happy effects of his wiſe and equitable adminiſtration. But to avoid the malice of the queen-mother and her faction, who accuſed him of deſigns upon the crown, he prudently quitted both the government and his country. In his travels, during this voluntary exile, he drew up, and thoroughly digeſted, his great ſcheme of reformation. He viſited all thoſe ſtates, which at that time were moſt eminent for the wiſdom of their laws, or the form of their conſtitution. He carefully obſerved all the different inſtitutions, and the good or bad effects, which they reſpectively produced on the manners of each people. He took care to avoid what he judged to be defects; but ſelected whatever he found calculated to promote the happineſs of apeople. With theſe materials he formed his ſo much celebrated plan of legiſlation, which he very ſoon had an opportunity of reducing to practice. For the Spartans, thoroughly ſenſible of the difference between the adminiſtration of Lycurgus, and that of their kings, not only earneſtly wiſhed for his preſence, but ſent repeated deputations to intreat him to return, and free them from thoſe numerous diſorders under which their country at that time laboured.

As the requeſt of the people was unanimous, and the kings did not oppoſe his return, he judged it the critical time for the execution of his ſcheme. For he found affairs at home in the diſtracted ſituation they had been repreſented, and the whole body

body of the people in a diſpoſition proper for his purpoſe.

LYCURGUS began his reform with a change in the conſtitution, which, at that time, conſiſted of a confuſed medley of hereditary monarchy, divided between two families, and a diſorderly democracy, utterly deſtitute of the balance of a third intermediate power, a circumſtance ſo eſſential to the duration of all mixed governments.

To remedy this evil he eſtabliſhed a ſenate to counterbalance the power of the kings on the one hand, and that of the people on the other.

THE crown of Sparta had been long divided between two families, deſcended originally from the ſame anceſtor, who jointly enjoyed the ſucceſſion. But though Lycurgus was ſenſible, that all the miſchiefs which had happened to the ſtate, aroſe from this abſurd diviſion of the regal power, yet he made no alteration as to the ſucceſſion of the two families. Any innovation, in ſo nice a point, might have proved an endleſs ſource of civil commotions, from the pretenſions of that line, which ſhould happen to be excluded. He therefore left them the title and inſignia of royalty, but limited their authority, which he confined to the buſineſs of war and religion. To the people he gave the privilege of electing the ſenators, and giving their ſanction to thoſe laws, which the kings and ſenate ſhould approve.

CHAP.

CHAP. XXV.

LAWS OF LYCURGUS RESPECTING PROPERTY, PUBLIC TABLES, AND SUPERFLUOUS ARTS.

WHEN Lycurgus had regulated the government, he undertook a taſk more arduous than any of the fabled labours of Hercules. This was to new-mould his countrymen, by extirpating all the deſtructive paſſions, and raiſing them above every weakneſs and infirmity of human nature; a ſcheme, which all the great philoſophers had taught in theory, but none, except Lycurgus, was ever able to reduce to practice.

As he found the two extremes of great wealth and great indigence, were the ſource of infinite miſchiefs in a free ſtate, he divided the lands of the whole territory into equal lots, proportioned to the number of the inhabitants. This partition of the lands met with ſo violent an oppoſition from the men of fortune, that a fray enſued, in which Lycurgus loſt one of his eyes. But the people, ſtruck with the ſight of the blood of this admired legiſlator, ſeized the offender, one Alcander, a young man of a hot but not diſingenuous diſpoſition, and gave him up to Lycurgus to be puniſhed at diſcretion. But the humane and generous behaviour of Lycurgus quickly made a convert of Alcander, and wrought ſuch a change, that from an enemy, he became his greateſt admirer and advocate with the people.

LYCURGUS

LYCURGUS likewiſe appointed public tables, at which he enjoined all the citizens to eat together without diſtinction; and he ſubjected every man, even the kings themſelves, to a fine, if they ſhould violate this law, by eating at their own houſes. Their diet was plain, ſimple, and regulated by the law, and diſtributed amongſt the gueſts, in equal portions. Every member was obliged monthly to contribute his quota, for the proviſion of his reſpective table. A buſhel of flour, eight gallons of wine, five pounds of cheeſe, two pounds and a half of figs, together with a ſmall ſum of money, to purchaſe a little fleſh and fiſh, and to cook the victuals, was the monthly contribution of each member.

THE converſation allowed at theſe public repaſts, turned wholly upon ſuch ſubjects, as tended moſt to improve the minds of the younger ſort, in the principles of wiſdom and virtue. Hence, as Xenophon obſerves, they were ſchools, not only for temperance and ſobriety, but alſo for inſtruction.

THUS Lycurgus introduced a perfect equality amongſt his countrymen. The higheſt and the loweſt fared alike, as to diet, were all lodged and clothed alike, without the leaſt variation, either in faſhion or materials.

To prevent all incitements to luxury, Lycurgus prohibited the practice of all ſuperfluous and unneceſſary arts at Sparta, that his citizens might not be accuſtomed to ſights condemned by the laws, nor liſten to the juſtification of crimes and irregular paſſions. In place of ſuch occupations and amuſements, hunting and bodily exerciſes were encouraged, and conſtituted the ordinary buſineſs of the Spartans.

CHAP.

CHAP. XXVI.

LAWS RESPECTING MONEY AND COMMERCE.

WHEN Lycurgus had exterminated every ſpecies of luxury, he next removed all temptation to the acquiſition of wealth, that fatal ſource of the innumerable evils, which prevailed in every other country. He effected this with his uſual policy, by forbidding the currency of gold and ſilver money, and ſubſtituting an iron coinage of great weight and little value, which continued the only current coin through the Spartan dominions, for ſeveral ages.

To bar up the entrance of wealth, and guard his citizens againſt the contagion of corruption, he abſolutely prohibited navigation and commerce, though his country contained a large extent of ſea-coaſt, furniſhed with excellent harbours. He allowed as little intercourſe as poſſible with foreigners, nor ſuffered any of his countrymen to viſit the neighbouring ſtates, unleſs when the public buſineſs required it, leſt they ſhould be infected with their vices. Muſic he encouraged, and poetry he admitted, but both ſubject to the inſpection of the magiſtrates. Thus, by the equal partition of the lands, and the abolition of gold and ſilver money, he at once preſerved his country from luxury, avarice, and all thoſe evils, which ariſe from an irregular indulgence of the paſſions, as well as all contentions about property.

CHAP. XXVII.

OF THE EDUCATION OF THE SPARTAN YOUTH.

TO inſure the obſervance of his laws to the lateſt poſterity, Lycurgus next formed proper regulations for the education of the Spartan children, which he eſteemed one of the greateſt duties of a legiſlator. His grand maxim was, "That children were the property of the ſtate, to which alone their education was to be intruſted."

IN their infancy, the nurſes were inſtructed, to indulge them neither in their diet, nor in thoſe little froward humours, which are ſo peculiar to that age; to inure them to bear cold and faſting; to conquer their firſt fears, by accuſtoming them to ſolitude and darkneſs; and to prepare them for that ſtricter ſtate of diſcipline, to which they were ſoon to be initiated.

WHEN arrived at the age of ſeven years, they were taken from the nurſes, and placed in their proper claſſes. The diet and cloathing of all were the ſame, juſt ſufficient to ſupport nature, and defend them from the inclemency of the ſeaſons; and they all lodged alike, in the ſame dormitory, on beds of reeds, to which, for the ſake of warmth, they were allowed in winter to add the down of thiſtles. Their ſports and exerciſes were ſuch, as contributed to render their limbs ſupple, and their bodies compact and firm. They were accuſtomed to run up the ſteepeſt rocks bare-

bare-foot; and ſwimming,, dancing, hunting, boxing, and wreſtling, were their conſtant diverſions.

NOR were the minds of the Spartan youth cultivated with leſs care. Their learning, as Plutarch informs us, was ſufficient for their occaſions, for Lycurgus admitted nothing but what was truly uſeful. They carefully inſtilled into their tender minds the great duties of religion, and the ſacred indiſpenſable obligation of an oath, and trained them up in the beſt of ſciences, the principles of wiſdom and virtue.

THE love of their country was the chief ſentiment, with which the Spartans endeavoured to inſpire their youth; and the ſcience of war was almoſt their only ſtudy. For it appears to have been the intention of Lycurgus to form a nation of ſoldiers; not indeed that they might indulge themſelves in a ſpirit of conqueſt, and by that means give way to ambition and injuſtice, but that they might be able to maintain the peace and liberties of their native country, againſt turbulent and ambitious neighbours.

THEIR firſt and principal leſſon, in the art of war, was, "Never to fly, let the enemy outnumber them ever ſo much; but either to die or to conquer." Thoſe who fled in any engagement were rendered infamous for ever, and might be inſulted by any perſon with impunity.

ANOTHER ſingular, but very political maxim, obſerved by the Spartans in war, was, "Never to purſue a vanquiſhed enemy beyond the field of battle." For this reaſon, their adverſaries being ſure of finding ſafety in flight, were induced to fight

fight with leſs obſtinacy. War, inſtead of a hardſhip, was by the Spartans conſidered as a recreation; for then, and at no other time, the extreme rigour and ſeverity of their uſual courſe of life, was in a good meaſure, relaxed.

CHAP. XXVIII.

OF LYCURGUS'S SCHEME FOR PERPETUATING HIS LAWS, AND OF HIS DEATH.

AS ſoon as Lycurgus had thoroughly ſettled his new policy, and by his care and aſſiduity imprinted his laws ſo deeply in the minds and manners of his countrymen, that he judged the conſtitution able to ſupport itſelf, and ſtand upon its own bottom, his laſt ſcheme was, to fix and perpetuate its duration down to lateſt poſterity, as far as human prudence and human means could effect it. To bring his ſcheme to bear, he told the people in a general aſſembly, that he could not poſſibly put the finiſhing ſtroke to his new eſtabliſhment, which was the moſt eſſential point, till he had again conſulted the oracle. As they all expreſſed the greateſt eagerneſs for his undertaking the journey, he laid hold of ſo fair an opportunity, to bind the kings, ſenate, and people, by the moſt ſolemn oaths, to the ſtrict obſervance of his new form of government, and not to attempt the leaſt alteration,

tion, in any one particular, till his return from Delphos.

He had now completed the great deſign, which he had long in view, and bid an eternal adieu to his country. The queſtion he put to the oracle was, "Whether the laws he had already eſtabliſhed, were rightly formed, to make and preſerve his countrymen virtuous and happy?" The anſwer he received, was juſt as favourable as he deſired. It was, "That his laws were excellently well calculated for that purpoſe; and that Sparta ſhould continue to be the moſt renowned city in the world, as long as her citizens perſiſted in the obſervance of the laws of Lycurgus."

He tranſmitted both the queſtion and the anſwer home to Sparta in writing, and devoted the remainder of his life to voluntary baniſhment.—This wiſe and truly diſintereſted legiſlator, ended his days in the iſland of Crete, and deſired, as his laſt requeſt, that his body might be burnt, and his aſhes thrown into the ſea; leſt, if his remains ſhould at any time be carried back to Sparta, his countrymen might look upon themſelves as releaſed from their oath, as much as if he had returned alive, and be induced to alter his form of government.

CHAP.

CHAP. XXIX.

OF CYRUS THE GREAT.

CYRUS was the ſon of Cambyſes, either king of Perſia, or a man of the firſt rank in that country, and of Mandane, the daughter of Aſtyages king of the Medes. He was a prince of extraordinary virtue, wiſdom and courage, and renowned in Holy Writ, for effecting the reſtoration of the Iſraelites, and alſo for being the founder of the large Perſian empire. In his infancy, he reſided in Perſia, with his father, and received an education to qualify him to endure hardſhips, and the incidental fatigues and dangers of a military life.

WHEN he was twelve years of age, he was ſent for into Media, by Aſtyages, his grand-father, where he remained five years, and in that time by his good ſervices and amiable manners, ſecured the affections of his grand-father, and the love of the people.

CYRUS, in the fortieth year of his age, was called from Perſia to aſſiſt his uncle Cyaxares, king of the Medes, in his war againſt the Babylonians, and their ally Crœſus king of Lydia. This war laſted twenty-one years. Cyrus commanded the united army of Medes and Perſians. His conduct was glorious, and his ſucceſs wonderful. Crœſus was vanquiſhed, and obliged to retreat to Sardis, where he was blocked up by a cloſe ſiege. In this diſtreſsful ſtate, he implored the aſſiſtance of the

the powers, with whom he had formed an alliance. But Cyrus carried on the attack with ſuch ſpirit, that the city ſurrendered, before any relief could be afforded.

CROESUS was taken captive, and condemned to be burnt to death. When the funeral pile was erected, and the victim laid on it, preparatory to the execution of the ſentence, he was obſerved to exclaim emphatically, "O Solon, Solon!" which induced Cyrus to enquire into the cauſe of the ejaculation. Accordingly he was informed, that Crœſus, in his proſperity, having diſplayed his treaſures to Solon, the famous Athenian philoſopher, demanded of him, whether he did not eſteem him happy, from the poſſeſſion of ſuch riches? To which the wiſe man calmly replied, that no man could be pronounced happy as long as he lived, as the moſt proſperous could not poſſibly foreſee what would happen to him before his death; and that Crœſus, now feeling the force of this remark, therefore expreſſed his conviction, by invoking the name of his ſagacious monitor.—This circumſtance wrought ſo effectually on Cyrus's feelings, and inſpired him with ſuch ſympathetic compaſſion for Crœſus, that he ordered him to be taken from the pile, and not only ſpared his life, but made an ample proviſion for his ſupport, and afterwards conſulted him on the moſt important of his concerns.

CHAP. XXX.

BABYLON TAKEN BY CYRUS, IN THE YEAR BEFORE CHRIST 538.

CYRUS, after this ſucceſsful expedition, continued in Leſſer Aſia, till he had made all the nations in thoſe parts ſubject to his power, and then proceeded towards Babylon.

IN conſequence of Cyrus's hoſtile operations, a battle enſued between the Perſians and Aſſyrians. The latter being defeated, Belſhazzar was blocked up in Babylon. Upon which Cyrus commenced a vigorous ſiege againſt that city.

THIS enterpriſe was attended with great difficulty, from the height and ſtrength of the walls, and alſo from its internal defence. It was, beſides, amply ſtored with proviſions, which cauſed the inhabitants to be too confident of their ſafety, and to condemn the idea of being conquered.

THIS deluſive belief ſo enthuſiaſtically poſſeſſed the Babylonians, that they ſcoffed at Cyrus and his threats, from the top of their walls.

As Cyrus found that the regular proceſs of aſſault afforded but ſmall hope of ſucceſs, he reſolved to ſtarve the inhabitants into compliance. This plan of operation the ſkilful warrior purſued, for the ſpace of two years, but at length effected the conqueſt by the following ſtratagem.

As a feſtival approached, which the Babylonians celebrated with licentious revels, and inebriated exceſſes,

exceſſes, during the whole night, Cyrus took the advantage of that ſeaſonable juncture, to attack them by ſurpriſe.

To gain acceſs into the city, he diſpatched a party of his troops, to break the banks that divided the river Euphrates, and the canal, which turned the current into the lake; ſo that, about midnight, the river was almoſt dry, and conſequently fordable. This enabled the Perſian troops to enter the channel, under the guidance of the two revolted Babylonians, Gadales and Gobrias.

THE river being thus drained, the army proceeded in its courſe to the gates of the city, which they found open; for the Babylonians, in the exceſs of their drunkenneſs, had forgotten to ſhut them the preceding evening. By this fortunate omiſſion, the Perſians gained an eaſy entrance into the city, and advanced to the palace.

WHEN the guards perceived the near approach of their enemies, they ſtrove to defend themſelves, but were killed in the attempt, which cauſed a general alarm. In conſequence of which, the gates of the palace were opened, to enquire into the cauſe of the commotion. The Perſians immediately ruſhed into the palace, where they found the king with his ſword drawn, at the head of his adherents. The king was ſlain in the conflict.—His partiſans alſo fell victims to the warlike reſentment of the Perſians.

CHAP. XXXI.

OF THE MIRACULOUS CIRCUMSTANCES WHICH ATTENDED THE LICENTIOUS FESTIVAL OF BELSHAZZAR.

THE Scriptures inform us, that Belſhazzar, on the night in which he was ſlain, and his dominions wreſted from him, made a ſumptuous entertainment for his lords and counſellors, wives and concubines.

To increaſe the magnificence of this repaſt, Belſhazzar wantonly profaned the gold and ſilver veſſels which had been taken from the temple at Jeruſalem, by uſing them at his banquet, and permitting his unhallowed gueſts to drink out of them.

THIS impious act was rebuked by the Supreme Being, in an awful and extraordinary manner.—In the midſt of their drinking and praiſing their own idolatrous gods, there was a ſupernatural appearance of a hand, writing a ſentence on the wall. This miraculous event was perceived by the king, who was thereby ſo exceedingly alarmed, that "his knees ſmote one againſt another."—He cried aloud to ſummon his college of magicians, aſtrologers, and wiſe men, to explain the writing; but they were unable to do it.

IN this tremendous juncture, Nitocris the queen-mother entered, and beſought her ſon to ſend for Daniel,

Daniel, whom ſhe repreſented as equal to the taſk of unfolding the deepeſt myſteries.

WHEN the prophet came into the king's preſence, he undauntedly reproved him, for his manifold and heinous tranſgreſſions, and aſſured him, that the profanation of the ſacred veſſels of the Jewiſh temple, and his other ſins, had produced the awful ſentence on the wall, the literal interpretation of which was, "That God had numbered his kingdom and finiſhed it; that his dominions were to be taken from him, and given to the Medes and Perſians." The very night after Belſhazzar heard theſe awful tidings, the Medes and Perſians forced their entrance into the palace, and numbered the king with the ſlain.

THUS ended the Babylonian empire. The city of Babylon, by being the metropolis of the kingdom, became alſo the ſeat of iniquity. This ſun of ſplendor was ſcarcely riſen to its meridian height, before its luſtre was ſullied by the clouds of guilt, which obſcured its glory, and cauſed it to ſet in oblivion!

AFTER Belſhazzar's death, in order to prevent the further effuſion of blood, Cyrus ordered a proclamation to be made in the city of Babylon, that all perſons ſhould be ſafe, who would give up their arms; but that thoſe who refuſed theſe conditions, were to be put to the ſword. Theſe terms were unanimouſly accepted, and Cyrus thus obtained a complete conqueſt over the Babylonians, after a warlike conteſt of twenty-one years.

CHAP. XXXII.

OF CYRUS'S EDICT FOR THE RETURN OF THE JEWS.

ON account of Daniel's interpoſition in behalf of the people of Iſrael and Judah, Cyrus iſſued a decree, for their reſtoration to liberty, and the poſſeſſion of their native land, with authority for rebuilding the temple of Jeruſalem.

NOTWITHSTANDING Daniel had very great influence by his own power and ſtation, he had recourſe to various prophecies to confirm his plea, proving from divine teſtimonials, that it was the declared intention of the Almighty, to redeem his people from bondage, after a certain period. He therefore adviſed Cyrus to be the inſtrument, under God, of effecting this great purpoſe, as the prophet Iſaiah had ſpoken of him by name, 150 years before he was born, and deſcribed him as a great conqueror, and the reſtorer of the people of Iſrael.

THESE arguments co-operating with Cyrus's deſire to cultivate the land of Judea, which, in his late expedition, he found in a deſolate ſtate; from motives both of policy and goodneſs he iſſued a decree to releaſe the Iſraelites from bondage, and alſo granted them authority to ſettle in their native land, and rebuild the temple at Jeruſalem.

IN due order of time, according to the edict of Cyrus, the people aſſembled, to be freed from captivity,

captivity, and to return to Judea. The Iſraelites collected, on this joyful occaſion, amounted to the number of forty-two thouſand three hundred and ſixty perſons, with the addition of ſeven thouſand three hundred and thirty-ſeven ſervants, and inferior people.

In this general releaſe, not only the tribes of Benjamin and Judah, but numbers of the other tribes availed themſelves of the privilege of returning. But many Jews who had ſettled in Chaldea, and other Eaſtern provinces, and had acquired great riches, did not chooſe to leave their accumulated poſſeſſions, to undertake the cultivation of a deſolated country.

CHAP. XXXIII.

OF THE BATTLE OF MARATHON.

THE Hiſtory of Perſia, after the reign of Cyrus, who died in the year before Chriſt 529, offers little, conſidered in itſelf, that merits our regard. But when combined with that of Greece, it becomes particularly intereſting.

The monarchs, who ſucceeded Cyrus, gave an opportunity to the Greeks, to exerciſe thoſe virtues, which the freedom of their government had created and confirmed. Sparta remained under the influence of Lycurgus's inſtitutions. Athens

had juſt recovered from the tyranny of the Piſiſtratidæ, a family who had trampled on the laws of Solon, and uſurped the ſupreme power.

SUCH was their ſituation, when the luſt of univerſal empire, which ſeldom fails to torment the breaſt of tyrants, led Darius to ſend forth his numerous armies into Greece.

BUT the Perſians were no longer thoſe invincible ſoldiers, who, under Cyrus, had conquered Aſia. Their minds were enervated by luxury and ſervitude.

ATHENS on the contrary teemed with great men, whoſe minds were nobly animated by the late recovery of their freedom. Miltiades, in the plains of Marathon, with ten thouſand Athenians, overcame the Perſian army of a hundred thouſand foot, and ten thouſand cavalry, in the year before Chriſt 490.

THIS memorable day reflected the higheſt glory on Miltiades. To prevent his little army from being ſurrounded by the enemy, he drew it up, with a mountain in the rear, extended his front as much as poſſible, placed his chief ſtrength in the wings, and cauſed a great number of trees to be cut down, to keep off the enemies cavalry from charging them in flank.

THE Athenians ruſhed forwards on the Perſians like ſo many furious lions. This is remarked to have been the firſt time that they advanced to the attack running. By their impetuoſity, they opened a lane through the enemy, and ſupported with the greateſt firmneſs the charge of the Perſians.

THE battle, at firſt, was fought by both parties with

with great valour and obſtinacy. But the wings of the Athenian army, where, as we have juſt ſaid, Miltiades had placed his chief ſtrength, attacking the main body of the enemy in flank, threw them into irretrievable confuſion. Six thouſand Perſians periſhed on the ſpot, and amongſt the reſt the traitor Hippias, the principal occaſion of the war. The reſt of the Perſian army quickly fled, and abandoned to the victors their camp, full of riches.

THUS the Athenians obtained a victory, more real than probable. Animated by their ſucceſs they purſued the Perſians, to their very ſhips, of which they took ſeven, and ſet fire to ſeveral more.

ON this occaſion one Cynegirus, an Athenian, after performing prodigies of valour in the field, endeavoured to prevent a particular galley from putting to ſea, and for that purpoſe held it faſt with his right hand. When his right hand was cut off he then ſeized the galley with his left; which being likewiſe cut off, he took hold of it with his teeth, and kept it ſo till he died.

ANOTHER ſoldier, all covered over with the blood of the enemy, ran to announce the victory at Athens, and after crying out, "Rejoice, we are conquerors," fell dead in the preſence of his fellow-citizens.

THE Greeks, in this engagement, loſt only 200 men. Ariſtides and Themiſtocles diſtinguiſhed themſelves very highly in the battle; but Miltiades gained the chief glory. As a reward for his extraordinary merits, and to perpetuate the memory

of his ſkill and bravery, they cauſed a picture to be painted by Polygnotus, one of their moſt celebrated artiſts, where Miltiades was repreſented, at the head of the ten commanders, exhorting the ſoldiers, and ſetting them an example of their duty. This picture was preſerved for many ages, with other paintings of the beſt maſters, in the portico, where Zeno afterwards inſtituted his ſchool of philoſophy.

CHAP. XXXIV.

OF THE INJUSTICE OF THE ATHENIANS TO MILTIADES.

WHO could ſuſpect, that the preſerver of his country ſhould become a victim of ingratitude? But the Athenians were always ſo diſtruſtful, that the leaſt ſuſpicion made them forget the greateſt ſervices.

MILTIADES having required a fleet in order to puniſh the people of the iſlands, who had betrayed the common intereſt, attacked Paros. But after a long ſiege, in which he was wounded, he miſcarried in the enterpriſe, and returned to Athens. Whether, as Herodotus ſays, perſonal hatred prompted him to this undertaking, or that the people could not reproach him with any fault but his misfortune, is uncertain. He was, however, moſt

moſt unjuſtly treated as a criminal. The raſh inconſiderate multitude immediately condemned him to death. Every man of ſenſe was aſhamed and ſhocked at the injuſtice and cruelty of this ſentence. In vain did his friends conſtantly remind the people of his behaviour at Marathon. All they were able to obtain was a commutation of the ſentence from death, to a fine of fifty talents. Not being in a ſituation to diſcharge ſuch a fine, this moſt reſpectable hero, who had refuſed the ſovereign power in Cherſoneſus, that he might devote his ſervice to his country, died in priſon.

CIMON his ſon, who afterwards made ſo great a figure, ſignalized his piety on this occaſion. As this ungrateful city would not permit the body of Miltiades to be buried, until all his debts were paid, this young man employed all his intereſt among his friends, ſtrained his utmoſt credit to pay the fine, and procured his father's body an honourable interment.

CHAP. XXXV.

OF THE INVASION OF GREECE BY XERXES.

IN the year before Chriſt 480, Xerxes, the ſon of Darius, came in perſon into Greece with an immenſe army, which, according to Herodotus, amounted to two millions and one hundred thou-

ſand men. This account has been juſtly conſidered, by ſome ingenious modern writers, as incredible. The truth cannot now be aſcertained. But that the army of Xerxes was extremely numerous, is the more probable, from the great extent of his empire, and from the abſurd practice of the eaſtern nations, of encumbering their camp with a ſuperfluous multitude.

In order more readily to effect his paſſage, Xerxes laid a bridge croſs the Helleſpont, where it was about a mile over. The bridge being broken down by tempeſtuous weather, he cut off the heads of the workmen, ordered the ſea to be whipped, and caſt fetters into it, to command its future ſubjection. He afterwards effected the paſſage by a new bridge of boats, joined together by chains, and landed his whole army in ſeven days and nights.

Demaratus, one of the kings of Lacedemon, had been for ſome time baniſhed, becauſe in his country, as he ſaid himſelf, "the law was more powerful than the kings." He ſought an aſylum in Perſia, and was received there with particular reſpect. Xerxes, having reviewed his troops, aſked him, if the Greeks durſt wait his approach? To which he frankly replied, eſpecially with regard to the Spartans, that the love of liberty would make them lend a deaf ear to every propoſal; and that, though they were reduced to but an handful of men, they would not decline the combat. "They are free," added he, "but they pay an implicit obedience to the law; and that law commands them to conquer or die." The event verified

rified his aſſertion. The ſubſequent narration will ſhew what liberty is capable of executing againſt deſpotic power.

CHAP. XXXVI.

OF THEMISTOCLES, AND THE BATTLE OF THERMOPYLÆ.

THE Spartans and Athenians, having been informed by Demaratus of the invaſion with which they were threatened, endeavoured to animate all the Grecian ſtates to take up arms for the general cauſe. But fear in ſome, and a jealouſy of the command in others, detached almoſt all the allies from the confederacy. They were not, however, leſs diſpoſed to make a vigorous defence. The Athenians made haſte to chooſe their general. An arrogant avaricious orator, whoſe name was Epicydes, ſet himſelf up as the rival of Themiſtocles, and as the people are always eaſily deceived, was upon the point of being preferred, when Themiſtocles, knowing his weak ſide, loaded him with preſents, and prevailed with him to deſert, and thus got himſelf appointed to the command. The public good required it. "In ſuch ſituations," ſays the Abbé Millot, "a man of ſuperior abilities, without tranſgreſſing the bounds of modeſty, may do himſelf juſtice, and employ all his influence to procure

procure an employment, where honour is ſurrounded with danger.

At laſt Xerxes arrived at Thermopylæ, a very narrow paſſage, where he was met by four thouſand men, under the command of Leonidas, king of Sparta. The Perſian monarch, having in vain attempted to corrupt him, wrote to him in the ſtyle of a maſter, commanding him to lay down his arms. To which Leonidas replied, like a Spartan, "Come and take them."

Then the Medes advanced againſt the Greeks, but being unable to ſuſtain their attack, were obliged to retreat. The troop of Perſians, diſtinguiſhed by the name of *immortal*, next charged the Greeks and fought with great valour, ſo that the paſs was choaked up with the dead.

Whilst the beſt troopsof Xerxes were thus ſacrificed to the Spartan valour, an inhabitant of the country having diſcovered to the Perſians a ſecret path, conducting to an eminence which commanded the paſs, a large detachment was immediately ſent to take poſſeſſion of it.

Leonidas receiving intelligence that the tops of the rocks forming the paſs were occupied by 20,000 Perſian troops, whoſe darts muſt ſoon overwhelm him and his ſmall party, intreated the greater part of his men to retire, and reſerve themſelves for a more advantageous opportunity of ſerving their country, while he himſelf, with about 300 Spartans and a few Theſpians, would maintain the poſt to the laſt drop of their blood.

The reſt having accordingly departed, "Come, my friends," ſaid Leonidas, "let us dine cheerfully, in

in the hope of ſupping together in the other world." His brave companions, who are ſuperior to all praiſe, thus encouraged by the example of their chief, thought of nothing now but how to ſell their lives as dear as poſſible, believing it incumbent on them, as the leading people of Greece, to devote themſelves to certain death, thereby to convince the Perſians how much it muſt coſt them to reduce a free people to ſlavery.

In the dead of night, this heroic troop advance directly forwards to the tent of the king, penetrate to the middle of the Perſian camp, cut off all that come in their way, and ſpread the moſt dreadful conſternation among the enemy.

But day-light at laſt diſcovering them diſtinctly to the Perſians, they are immediately ſurrounded, and being rather overwhelmed than conquered, breathe their laſt above heaps of ſlaughtered enemies, leaving to after ages, an example of intrepidity before unknown, and hardly to be paralleled in hiſtory.

The Perſians are ſaid to have loſt upwards of 20,000 men in this engagement, and among the reſt the two brothers of Xerxes.

To the memory of theſe brave defenders of Greece, a ſuperb monument was afterwards erected, bearing two inſcriptions, the one in honour of all thoſe who had fallen on that occaſion, importing that an army of 4000 Peloponneſian Greeks had, in that place, ſtopped the progreſs of the whole Perſian force; the other in honour of Leonidas, and his 300 Spartans, expreſſed with the moſt admirable ſimplicity: "Go, paſſenger,

ſenger, tell at Sparta that we died here in obedience to her laws."

THE famous action at Thermopylæ contributed very highly to the ſubſequent advantages obtained by the Greeks. For the Perſians, aſtoniſhed at ſo ſtriking an inſtance of deſperate valour, thence concluded, that it was hardly poſſible to ſubdue a nation of ſuch undaunted reſolution; and the Greeks likewiſe perceived from the ſame example, that valour and diſcipline are capable of vanquiſhing the greateſt multitude, and that therefore it was poſſible to overcome the Perſians.

CHAP. XXXVII.

OF THE BATTLES OF SALAMIS, PLATEA, AND MYCALE, AND THE FINAL EXPULSION OF THE PERSIANS FROM GREECE.

XERXES, though he had forced his paſſage through the ſtraits of Thermopylæ, was more inclined to puſh his fortune by ſea. In this enterpriſe he was alſo bravely reſiſted by the Grecians at Artemiſium, a ſea port in Eubœa. But, notwithſtanding the ſingular reſolution and vigour of the Grecians both by ſea and land, Xerxes, three months after his paſſage into Europe, made himſelf maſter of Athens, and laid it in aſhes.

THESE

THESE ſtorms, however, were ſoon blown over; and the Grecians, animated by the wiſdom and courage of Themiſtocles and Ariſtides, obtained a complete victory over the Perſian fleet at Salamis, an iſland near the coaſt of Attica.

ON this occaſion, Themiſtocles gave a proof of his extraordinary moderation and coolneſs of temper. For while with much warmth he was maintaining his opinion, of the impropriety of quitting the ſtraits at Salamis, againſt Eurybiades, who was a man of a very choleric diſpoſition, the latter flew in a paſſion, and lifted up his cane to ſtrike him. Themiſtocles called out to him, "Strike, but hear me." His eloquence and firmneſs at laſt prevailed, and the Greeks ſaw that it was moſt adviſable for them, as being extremely inferior to the enemy in number, as well as in the ſize of their ſhips, to fight them in ſuch a narrow ſtrait as that of Salamis, where the enemy could not bring all their fleet into action; and that it was of the higheſt importance to avail themſelves of their preſent ſituation.

THE battle of Salamis, like that of Marathon, ſhewed that an excellent commander is alone almoſt equivalent to an army; and Themiſtocles, without having the title, yet diſcharged the duties. He knew how to take advantage of the wind, and drew up the fleet in excellent order. The Perſian ſhips were heavy, and too numerous to act in ſuch a narrow ſtrait, ſo that they ran into confuſion, and could not reſiſt the Greeks, who, with leſs than four hundred ſail, diſperſed a naval armament, ſaid to have conſiſted of more than two thouſand.

ON

On this turn of fortune, Xerxes, with great precipitation, left Greece, and retired to Sardis in Lydia, leaving the command of the army to his general Mardonius.

After the retreat of Xerxes, Mardonius took up his quarters in Theſſaly, and the confines of Macedonia. He there collected an army of 350,000 men, prepared to proſecute the war with vigour, and entered into Athens, ten months after Xerxes had firſt taken it. But this army was entirely defeated at the battle of Platea. Mardonius himſelf was killed; and it is related, that of 350,000 Perſians, who came into the field, there eſcaped ſcarce 3000, beſides 40,000 who fled. Thus the Grecians were freed from the invaſion of an army, which for two years had over-run their country, and Athens was again reſtored to her ancient government and renown.

On the ſame day, the Grecians burnt the Perſian fleet, in the harbour of Mycale, a promontory of Ionia. Upon this double defeat, Xerxes finding it impoſſible to retrieve ſo great misfortunes, retired farther into the country, and leading a life of indolence and luxury, was at laſt murdered by his own ſoldiers.

He was ſucceeded in the throne of Perſia by his ſon Artaxerxes.

It may be here proper to notice what Mr. Stanyan ſays on this event, "That whatever ſucceſsful attempts Xerxes, or his ſucceſſors, made in other parts, the Perſians, after this defeat at Mycale, did never act offenſively againſt Greece. And though the Perſian kingdom continued many years

years after, and with the character of the greateſt empire of the known world, her greatneſs conſiſted rather in riches, and extent of territory, than any memorable atchievements; and the continuance of it was chiefly owing to thoſe inteſtine broils among the Greeks, which diverted them from puſhing on their conqueſts in Aſia."

CHAP. XXXVIII.

OF THE BATTLE OF CHERONÆA, BY WHICH PHILIP OF MACEDON MADE HIMSELF MASTER OF GREECE.

THOUGH the Perſian war concluded glorioufly for Greece, it is, in a great meaſure, to this war, that the ſubſequent misfortunes of that nation are to be attributed. It was not the loſs of ſo many brave men, but the acquiſition of ſuch an immenſity of Perſian wealth; it was not their enduring ſo many hardſhips in the courſe of the war, but their connection with the Perſians after the concluſion of it, which ſubverted the Grecian eſtabliſhments, and ruined the moſt virtuous confederacy that ever exiſted upon earth.

THE Greeks became haughty after their victories. Being delivered from the common enemy, they began to quarrel with one another. Their quarrels were fomented by Perſian gold, of which they

they had acquired enough to make them desirous of more. Hence proceeded the famous Peloponnesian war, in which the Athenians and Lacedemonians acted as principals, and drew after them the other states of Greece.

They continued to weaken themselves by these intestine divisions, till Philip king of Macedon (a country till this time little known, but which, by the active and crafty genius of this prince, became important and powerful) rendered himself the absolute master of Greece, by the battle of Cheronæa, in the year before Christ 338.

Philip entered Beotia with an army of 30,000 foot, and 2000 horse. His troops were not much more numerous than those of the Greeks; but they were much better disciplined and commanded. The bravery of the soldiers was nearly equal on both sides; and the Athenians wanted nothing but good generals. For the faction of Chares raised him to the chief command; and he had got for colleague Lysicles, distinguished by his rashness alone. Thus the only Athenian worthy of commanding, namely Phocion, was altogether excluded from the office. Such are the capital errors, which in every state occasion the loss of battles, and all the misfortunes that thence ensue.

In this engagement, Philip commanded the right wing of the Macedonian army; and his son Alexander, assisted by the most experienced officers, the left. The battle was fought with great obstinacy, and victory remained long doubtful.

Alexander shewed himself worthy of the command, then intrusted to him for the first time; and

and by his valour and prudence gave ſigns of what he ſhould become in the end. Falling with great impetuoſity upon the Thebans, he broke and put to flight their ſacred battalion, which was the flower of their army.

PHILIP, on the other hand, gained at firſt ſome little advantage over the Athenians; but theſe quickly repairing the diſorder, in their turn repulſed the Macedonians.

THE imprudence however of Lyſicles, occaſioned their ruin; for thinking himſelf victorious, after having broken the center of the Macedonians, inſtead of attacking them in flank, he purſued the fugitives with a blind impetuoſity. Philip perceived, and availed himſelf of his error. Rallying the wings of his phalanx on a ſmall eminence, he ruſhed with great fury on the rear of the Athenians, and put them to flight.

HERE Demoſthenes furniſhed a ſtriking proof, that the ſame perſon ſeldom poſſeſſes all qualifications in an equal degree. He threw away his arms, and betook himſelf to flight.

OF the Athenians 1000 were ſlain, and 2000 taken priſoners; but the loſs of the Thebans was much greater.

PHILIP, tranſported with joy at this victory, erected a trophy, ſacrificed to the gods, and gave preſents to his officers. It is ſaid, that having next day given a great entertainment, the wine raiſed him to ſuch an extravagant pitch of joy, that he ran to the field of battle, inſulted the dead bodies of his enemies, and fell a dancing, ſinging at the ſame time the beginning of the decree drawn

drawn up by Demoſthenes. It is likewiſe reported, that the orator Demades, being one of his priſoners, ſaid to him with a generous freedom; "Since fortune has given you the part of Agamemnon, are you not aſhamed to play that of Therſites?" With this freedom of Demades, it is added, the conqueror was not diſpleaſed.

CHAP. XXXIX.

OF DEMOSTHENES'S INFLUENCE OVER THE ATHENIANS.

THE Athenians, after this terrible diſaſter, inſtead of teſtifying any reſentment againſt Demoſthenes, who had adviſed them to undertake the war, ſtill followed his counſels. The people, convinced of the integrity of his intentions, acquitted him with honour, preſerved the higheſt eſteem for him, and loaded him with ſtill greater marks of their favour and confidence. Guards were poſted, and fortifications repaired by his advice. He was pitched upon to pronounce the funeral oration of the brave men who had fallen at Cheronæa; and the Athenians incloſed their bones in a magnificent monument, with an inſcription, importing, that they had fallen in the cauſe of their country.

It may be here remarked, that theſe funeral orations, and the other public marks of diſtinction beſtowed on thoſe who had died in battle, were, in the flouriſhing times of the republic, admirably calculated to inſpire the Athenian youth with an ardent deſire of military glory. The ſons of thoſe who were ſlain in fight, were produced at the firſt feaſt celebrated after ſuch fight, clothed in complete armour, and attended by a herald, who made a public proclamation in the following terms: "Theſe young orphans, whom a premature death, in the ſervice of the ſtate, has deprived of their fathers, have found in the people a common father, who charge themſelves with the care of them, till they ſhall arrive at the age of manhood; and they are reſpectfully invited to aſpire at the firſt employments in the commonwealth."

Naturally fond of affecting ſcenes, we hurry to the theatre, to enjoy the moving repreſentations there offered to our view; of which, however, the greater part is the mere fruit of poetical fancy. But if we would have real objects of this kind not produced by the miſerable effects of irregular paſſions, but ariſing from the nobleſt principles of human nature, we muſt have recourſe to hiſtory. Can there poſſibly be a more affecting ſcene, than that now deſcribed among the Athenians?

The people further committed to Demoſthenes the charge of procuring proviſions for the city; and decreed him a crown of gold, for having furniſhed a ſum of money to repair the walls.

The

The ſentence of Cteſiphon, decreeing this crown to Demoſthenes, having been arraigned by Eſchines, the cauſe was tried with very great ſolemnity, and a vaſt concourſe of people aſſembled from all quarters, to hear this important diſpute between two ſo celebrated orators. Demoſthenes ſhone particularly in his anſwer to the invectives of Eſchines, on the ſubject of the defeat at Cheronæa. He told the audience that he was by no means anſwerable for that event, which, like every other, was in the power of the Supreme Being, who diſpoſed of victory at his pleaſure.

THEN he addreſſes himſelf to the Athenians, in a ſtyle of rhetoric the moſt figurative and bold that is any where to be met with. "No, Athenians, I ſwear to you by the manes of thoſe brave citizens who ſacrificed their lives for the liberty of their country, on land at Marathon and Platea, on ſea at Salamis and Artemiſium, and by the multitude of others, who, though unſucceſsful in the ſame glorious cauſe, have been honoured by the republic with the ſolemn rites of burial, not by thoſe alone who were fortunate and victorious, that you acted as you ought."

THOUGH the Macedonian faction was now become very powerful at Athens, Eſchines nevertheleſs failed, was even puniſhed with baniſhment, and obliged to take refuge at Rhodes.

ON this occaſion, Demoſthenes behaved to his rival with great generoſity; and as he was departing, forced him to accept of a conſiderable ſum of money. Eſchines was ſo ſtruck with his behaviour, that he burſt out into this exclamation:

tion: "How much," ſaid he, "muſt I regret the loſs of a country, where I leave ſuch an enemy, that I deſpair of finding any where elſe ſo generous a friend!"

On arriving at Rhodes, he opened a ſchool for eloquence, and began with reciting his oration againſt Demoſthenes, which was very highly commended by his audience. But having proceeded to recite that made in anſwer to it by Demoſthenes, nothing was heard but a general ſhout of applauſe; inſomuch that Eſchines could not refrain from crying out, "Ah! what would you have thought of it, had you heard him deliver it himſelf?" A ſaying that did as much honour to the candour of the one, as to the eloquence of the other. Eſchines was very much eſteemed as an orator by the Athenians, who called thoſe three diſcourſes of his that yet remain, by the name of the three Graces.

CHAP. XL.

ANECDOTES OF KING PHILIP.

AMONG the great number of extraordinary anecdotes which are related of Philip, the following are the moſt worthy of being remembered.

One of his domeſtics, every morning before he gave audience, by his expreſs orders, repeated to him; "Remember, Sir, that you are mortal."

Knowing

KNOWING the value of truth, even when his vanity was hurt by it, he ſaid, that he was much obliged to the Athenian orators, who, by their abuſe, had taught him to correct his errors.

A PRISONER, who was juſt going to be ſold, having boldly reproached him; "Let that man be ſet at liberty," ſaid he, "I did not know that he was one of my friends."

WHEN he was deſired to diſmiſs from his ſervice, a worthy man who had cenſured him; "Let us examine firſt," ſaid he, "whether we have not given him reaſon for upbraiding us." This bold cenſurer was poor, and Philip relieved his wants, when his reproaches were immediately converted into praiſe. Upon which Philip very judiciouſly obſerved, "That it depended upon princes themſelves, whether they were loved or hated." We may add too, that to make themſelves beloved, is of all things the moſt eaſy.

ONE day, as he was returning from a feaſt, a woman having begged of him to decide her cauſe, he had it pled on the ſpot, and gave ſentence againſt her. "I appeal from the judgment," cried the woman. "How! from your king?" anſwered Philip; "and to whom do you appeal?" "To Philip when faſting," replied the woman. Philip ſtruck with the words of the woman, reviewed the cauſe, and altered his judgment.

ANOTHER woman of low rank in life, having been put off from day to day, on pretence that he had not leiſure to give her audience, at laſt ſaid to him, "Ceaſe then to be king." He immediately gratified her, and from that time forward

ward was more attentive to the firſt duty of royalty.

He had experienced the advantages of a good education too well, to let him be inattentive, in procuring the ſame for a ſon, who was born with the happieſt diſpoſitions. He conſidered the character of being a great warrior, only in a ſubordinate rank, and wiſhed to ſtore his mind with the moſt profound knowledge. Ariſtotle, the greateſt philoſopher of the age, was to be the inſtructor of Alexander, and Philip thought himſelf happy, when that prince was born, if he could ſecure for him ſuch a maſter.

The letter which he wrote to the philoſopher, may ſerve as a leſſon to crowned heads. "I have a ſon," ſaid he, "for whom I am not ſo thankful to the gods, as for their having given him to me in the time of Ariſtotle. I flatter myſelf with the hope of your making him worthy to ſucceed me, and to reign in Macedonia."

Alexander was the ſon of Olympias, who was afterwards divorced; and when the other ſons of Philip were one day queſtioning his right to the ſucceſſion, he received the following advice from his father: "Have patience, my ſon, and conduct yourſelf in ſuch a manner, before your brothers, that it may ſeem, that the crown deſcends to you, rather on account of your own merit, than from my choice."

CHAP. XLI.

CHARACTER OF PHILIP.

HE was a prince of a moſt ambitious character, and perſiſted, without any deviation, and with ſingular perſeverance, in the proſecution of all his ſchemes. This is particularly viſible in his conduct, with reſpect to Greece. By his own account, the happineſs of nations, the reparation of injuries, and the deſtruction of tyranny, were the ſole motives of his conduct.

BUT, notwithſtanding thoſe profeſſions, he was continually aiming, by imperceptible means, at ſome private deſign. He was impenetrable as to his views and intentions, and never made uſe of confidents. Fruitful in reſources, he ſeldom had recourſe to force, till addreſs failed him. But when once engaged in war, he acted with the utmoſt diligence, vigour and intrepidity, and was inferior to no commander of his time, either for bravery or conduct.

HE rendered his ſoldiers the beſt in Greece, was particularly ſkilful in conciliating their affection by a familiar and complaiſant behaviour, and in, maintaining, at the ſame time, his authority over them in full force.

BESIDES the accompliſhments already mentioned, Philip had acquired a ſtock of the moſt valuable and fineſt parts of learning, and wrote and ſpoke with equal dignity and eaſe. He was a conſummate

ſummate politician, always ſeizing the moſt favourable moment for attacking his enemies, availing himſelf of their weakneſs and domeſtic troubles, and by a liberal diſtribution of gold, bringing over to his intereſts ſome of the leading men in every ſtate. He readily granted his aſſiſtance to thoſe who deſired it, and laboured to weaken the ſtrongeſt.

But the defects in this prince's character, perhaps counterbalanced his great parts. For, though a moſt artful politician, the means he employed were often contrary to juſtice and good faith. He ſeldom heſitated to deceive thoſe with whom he treated; and was not very ſcrupulous about practiſing fraud, deceit, perfidy, or any other crime, provided it might contribute to the advancement of his power.

Those of the learned, who have ſtudied with moſt accuracy, the merits of the father and the ſon, are of opinion, that the extent of Alexander's conqueſts does not equal the difficulty of thoſe of Philip; and that it was more eaſy for the former to ſubdue Aſia, with the aſſiſtance of the Greeks, than for the latter to deſtroy the power of the Greeks, with Macedonian ſtrength alone.

"It muſt be allowed," ſays a judicious writer, "that, at firſt ſight, we are inclined to give the preference to Alexander, the ſplendour of whoſe conqueſts outſhines that of Philip's; but on a more narrow inſpection, and on balancing the obſtacles that lay in the way of the one, againſt the circumſtances that favoured the ſucceſs of the

other, we ſhall be of opinion with Cicero, that the ſon was a great conqueror, but that the father was a great man."

CHAP. XLII.

OF ALEXANDER THE GREAT.

ALEXANDER was born at Pella, a town of Macedonia, in the year before Chriſt 356. From his infancy, he, on ſeveral occaſions, gave proofs of an extraordinary loftineſs of ſentiment. Being one day aſked by his friends, whether he would not chooſe to contend in the foot races at the Olympic games (for he was extremely ſwift of foot) he anſwered, that he would, "if kings were to be his competitors." On receiving the news of a city being taken, or a battle won by his father, ſo far from diſcovering any ſigns of joy, he uſed to appear melancholy and diſconſolate. "My friends," would he ſay, "my father will accompliſh every thing, and will leave nothing at all for me to do."

IN every branch of learning, which it was thought neceſſary to teach him, he made aſtoniſhing progreſs. We have told already, that Philip gave him for Preceptor the famous Ariſtotle. Alexander conceived as high an eſteem for that illuſtrious philoſopher, as Philip entertained for him. He went farther, and even honoured

noured him as a father, ſaying, that his natural father had given him exiſtence, but that his ſecond father had taught him to make the proper uſe of his exiſtence. Under ſuch a maſter, the happy genius of Alexander made the moſt rapid progreſs, and ſoon imbibed the principles of the whole circle of philoſophy.

PLUTARCH tells us, that he loved to read and converſe with men of learning, two admirable ſources of happineſs to a prince, and not only capable of preſerving him from numberleſs misfortunes, but of inſtructing him in the art of reigning.

ON the fine arts, ſuch as muſic, painting and ſculpture, he beſtowed but a curſory attention, ſufficient to give him an idea of their value and uſe; which, in ſuch matters, is all that a prince ought to know. He was of an active impetuous diſpoſition, and very tenacious of his opinion.

HE very early became the moſt expert horſeman in his father's court; and was the only perſon who dared to back the famous Bucephalus, a very fine horſe, ſent as a preſent to Philip, but ſo fiery and high-mettled, that they deſpaired to be able to break him. It was on this occaſion that Philip ſeeing Alexander returning from finiſhing the courſe, in which he had backed this ungovernable horſe, cried out to him in a rapture, "Seek, my ſon, another kingdom; Macedonia is not worthy to contain you." It is ſaid that this horſe would afterwards ſuffer no perſon but Alexander to mount him; that he leaned down on his knees to receive him on his back; that after being mor-

tally wounded in the battle againſt Porus, he ſaved the life of Alexander, by carrying him through the crowd of enemies that ſurrounded him, and then expired; that Alexander ſhed tears for his death; and, in memory of him, built on the banks of the Hydaſpis a city, which, after him, he called Bucephalia.

ALEXANDER mounted the throne of Macedonia at the age of twenty years; and in the ſame year that Darius Codomannus mounted that of Perſia. After performing the ceremonies of his father's funeral, Alexander applied his attention to ſecure the conqueſts of Philip over the neighbouring nations, which, at preſent, were far from being in a ſettled condition. In Greece, particularly, though Philip had awed the ſtates into ſubmiſſion, by the terror of his arms; yet their minds were far from being reconciled to his authority. The conjuncture was very delicate. The queſtion was, whether he ſhould endeavour to preſerve thoſe conqueſts by mildneſs and moderation, or by the force of arms. Alexander quickly formed his reſolution, hearkening alone to the dictates of his courage.

CHAP.

CHAP. XLIII.

ALEXANDER DEFEATS THE BARBARIANS AND DESTROYED THEBES.

IN order to quell the commotions that had already broken out among ſome of the barbarous nations, who had taken arms, he haſtily led his army towards the Danube, paſſed that river in the night, and defeated the Triballi in a great battle.

ABOUT the ſame time the ſtates of Greece formed a confederacy againſt him; and a rumour having ariſen that he was killed, the Thebans made an inſurrection, and cut in pieces the Macedonian garriſon, which held their city in ſubjection.

AT Athens too Demoſthenes put all in motion, calling Alexander (of whoſe real character he was yet ignorant) a giddy young man; and he wrote letters to Attalus, one of Philip's generals in Aſia Minor, adviſing him to revolt. Alexander already ſuſpicious of the fidelity of Attalus, although he had tranſmitted to him thoſe treaſonable letters of Demoſthenes, thought it neceſſary to have him taken off.

AFTER making the barbarians ſenſible of his merit, he reſolved to proceed to Greece. "It is proper," ſaid he, "to ſhew Demoſthenes at the gates of Athens, that I am every way a man." He advanced therefore towards the paſs of Ther-

mopylæ, paſſed it without reſiſtance, entered Beotia, required of the Thebans to deliver up to him Phœnix and Prothentes, the authors of their inſurrection; and, on their refuſal to comply with his demand, immediately attacked them.

THE Thebans fought with great bravery and obſtinacy; but being much inferior to the Macedonians, in point of numbers, were at laſt kroken, and almoſt all cut off. More than ſix thouſand men were killed on the ſpot. Thebes was taken and treated with all the rigour of war.

ALEXANDER, perſonally incenſed againſt the Thebans, for the extravagant joy they had teſtified at the news of his death, reſolved to ſatisfy his vengeance, by the utter deſtruction of their unhappy city. He ſold more than thirty thouſand of the inhabitants for ſlaves, and permitted none to enjoy their liberty except the prieſts, and the deſcendants of the celebrated poet Pindar.

THE total ruin of Thebes, and the ſeverity of Alexander to its miſerable inhabitants, threw the other ſtates into the utmoſt conſternation. Every thing gave way to him; and even the Athenians, with Demoſthenes himſelf, implored the mercy of the conqueror by a ſolemn deputation.

ALEXANDER, however, diſpatched meſſengers to the Athenians, inſiſting on their delivering up to him ten of the orators, who had been chiefly inſtrumental in forming the late confederacy againſt him. The orator Demades, a particular favourite of Alexander, undertook to ſoften him. The Macedonian having already ſatisfied his reſentment, by the ruin of the Thebans, and being unwilling

unwilling to be detained from the execution of the great deſign he was meditating, gave a favourable hearing to Demades, inſiſted on the baniſhment of Charidemus alone, frankly forgave the Athenians, and exhorted them to watch over the affairs of Greece, during his abſence.

CHAP. XLIV.

ALEXANDER CAUSES HIMSELF TO BE DECLARED GENERALISSIMO OF THE GREEKS AGAINST THE PERSIANS.

HAVING in one campaign made himſelf maſter of all Greece, Alexander aſſembled the deputies of the towns at Corinth, and procured himſelf to be ſolemnly elected commander in chief of the Greeks againſt Perſia.

So grand an undertaking, calculated to dethrone the ſovereign of the eaſt, and to produce the greateſt revolution, ſo far as we know, that ever happened on our earth, required a conductor of the moſt extenſive genius, intrepid, enterprifing, incapable of being ſtopped by any obſtacle, and endued with the greateſt talents of every kind.

SUCH a man was Alexander.

IT is at the ſame time true, that he found the Greeks ſtill actuated by their inveterate hatred of

the Perſians, whom to ſubdue was the moſt ardent deſire of their ſouls.

It is likewiſe true, that however otherwiſe corrupted, they ſtill maintained their ſuperiority in arms over the Perſians.

It was at the time of this ſolemn aſſembly of the ſtates of Greece at Corinth, that Alexander, ſurpriſed at not receiving a viſit from the famous Diogenes, as he had done from all the other philoſophers, reſolved to pay that Cynic a viſit. Finding Diogenes baſking in the ſun, and in a ſituation that indicated extreme poverty, Alexander aſked him whether he wanted any thing. "Yes," anſwered Diogenes, "I want you to remove from between me and the ſun-beams." This anſwer raiſed the indignation of the courtiers, but attracted the admiration of Alexander, who declared, that if he were not Alexander, he would chuſe to be Diogenes. As if he had ſaid, "Were I not deſtined to be the maſter of the world, I ſhould, like Diogenes, give myſelf no concern about any thing in the world."

On his return to Macedonia, he was very liberal of his preſents to thoſe officers, whoſe attachment to him was of importance. One of them having aſked him, what he intended to reſerve for himſelf, he replied, "Hope."

Alexander ſet out for Aſia in the beginning of ſpring, at the head of an army of 30,000 foot and 5,000 horſe. Moſt of his officers were men, who having grown old in the ſervice of Philip, were thoroughly experienced in the art of war; and his ſoldiers were all veterans, and perfectly acquainted with

with diſcipline. Parmenio commanded the foot, as did his ſon Philotas a part of the horſe.

ALEXANDER marched directly to the Helleſpont, which he paſſed with 160 gallies and ſeveral ſmaller veſſels, conducting with his own hand the galley wherein he ſailed himſelf.

HIS treaſury was very inadequate to ſo great an undertaking. But both Alexander and his officers were firmly perſuaded, that they were marching, rather to certain conqueſt, than to attempt a doubtful expedition.

ARRIVING at Ilium, he reſolved to celebrate public games to the memory of Achilles; which he cauſed to be performed accordingly, around that hero's tomb. On that occaſion, he expreſſed his envy of the good fortune of Achilles, in having found a faithful friend while he lived, and after his death a Homer to immortalize his exploits.

CHAP. XLV.

ALEXANDER DEFEATS THE PERSIANS AT AT GRANICUS.

WHEN Alexander arrived at the banks of the Granicus, Parmenio adviſed to halt a little, that the troops might have ſome time to repoſe themſelves. But Alexander's eagerneſs to proceed,

ceed, prevented his complying with this advice; for he ſaid it was proper to take advantage of the terror which the news of his arrival had created among the Perſians. His courage was rather animated than depreſſed at the view of the vaſt army which waited for him, on the oppoſite ſide of the river, and which amounted to upwards of 100,000 foot and 10,000 horſe, under the command of Memnon the Rhodian, a very ſkilful general.

ALEXANDER placed himſelf at the head of the right wing of his army, plunged into the river, and was followed by all his troops. The Perſians ſeeing the Macedonians advancing, aſſailed them with a ſhower of darts. Both armies come at laſt to the change. The Macedonians fighting under the double diſadvantage of inferiority in point of numbers and the worſt ground, give way a little at firſt. Alexander encourages them by his preſence, deals death with every ſtroke, and bears down all before him. He charges the Perſian cavalry, who make a brave reſiſtance. He engages Spithrobates, the ſon-in-law of Darius, and transfixes him with a lance. Here Clitus, who fought by Alexander's ſide, ſaved his life, by intercepting the ſtroke of a battle-axe that was aimed at him. The Macedonians, ſeeing the danger that threatened their king, redouble their efforts, and at laſt put the Perſian cavalry to flight. Then Alexander charges the enemies infantry with his Macedonian phalanx, which had by this time paſſed the river.

THE Perſians, confounded at the boldneſs of the Macedonians, make but a feeble reſiſtance, and

are

are quickly routed. No part of the Perſian army now kept its ground, except a body of Grecian infantry engaged in the ſervice of Darius. Theſe finding themſelves deſerted by the Perſians, and their retreat cut off by the Macedonians, began a moſt obſtinate engagement, and being all brave well-diſciplined veterans, they fought with the moſt deſperate obſtinacy, and were all killed on the ſpot except 2000 who were made priſoners.—The Perſians, in this battle, loſt 20,000 foot and 2500 horſe. The loſs of Alexander was only about 200 men, among whom were twenty-five horſemen of the royal guard, to whoſe memory Alexander ordered ſtatues to be erected. He ſhowed the utmoſt attention to the wounded, going himſelf to ſee them dreſſed. He ordered all the Greek priſoners to be conveyed to Macedonia, and ſent to the Athenians 300 Perſian bucklers, as a token of his victory.

This victory was a happy prelude to thoſe that were to follow, and ſerved to propagate the terror of the Macedonian arms. Sardis, the key of Upper Aſia, opened its gates to the conqueror.—Epheſus followed the example, and Alexander there offered ſacrifices to Diana.

CHAP.

CHAP. XLVI.

ALEXANDER DEFEATS DARIUS AT ISSUS.

DARIUS in the mean time, who lay encamped on the plains of Aſſyria with an army of between 400,000 and 500,000 men, reſolved to go in queſt of his enemy, inſtead of waiting for him. That monarch, accuſtomed to the extravagant flattery of his Satraps, who aſſured him of victory, aſked Charidemus, the Athenian orator, whoſe baniſhment from his native country had been procured by Alexander, whether he believed the Perſian army to be powerful enough to conquer that of the preſumptuous Macedonian. Charidemus, incapable of flattery or diſſimulation, anſwered with the honeſt freedom of a republican, that all the pompous and magnificent warlike preparations of the Perſian army, and their prodigious number of men, might indeed terrify and confound the neighbouring powers of the Perſian monarchy, but would make no ſuch impreſſion on the Macedonian army, which was all covered with ſteel: That the Macedonian phalanx was an impenetrable bulwark; that all their ſoldiers were inured to war, were thoroughly diſciplined, and were ſatisfied with the plaineſt food; that the Theſſalian horſemen were not to be repulſed by ſlings; and that all the gold and ſilver, of which the Perſian camp diſplayed ſuch a vain parade, might be much more uſefully employed in hiring good troops.

To

To ſpeak ſo honeſtly and plainly to a prince corrupted by flattery, and who conſiders himſelf as the moſt powerful monarch in the world, is highly dangerous. Charidemus experienced to his coſt the truth of this maxim; for Darius, though naturally of a mild and gentle diſpoſition, was ſo provoked at the bluntneſs of the Athenian, that he ordered him to be put to death. But that awful proſpect by no means altered the tone of Charidemus; who, as Quintus Curtius tells us, when led to execution, cried out, "My death ſhall be quickly avenged, even by the very man againſt whom I have given my beſt advice. But you ſhall furniſh an example to poſterity, that when men once allow themſelves to be dazzled by proſperity, all the good qualities beſtowed by nature are quickly eradicated."

DARIUS repented, when too late, of having put Charidemus to death. In the mean time he advanced with his army towards the Euphrates, never beginning his march in the morning till after ſun-riſe. Quintus Curtius has given us a deſcription of the march, or rather of the royal proceſſion immediately about the perſon of the Perſian monarch, whereof the ſubſtance is as follows.

THERE was a body of cavalry compoſed of men of twelve different nations, and another body called *the immortal*, amounting to 10,000, dreſſed in robes of cloth of gold. The relations of the king, to the numer of 10,000, were moſt ſumptuouſly dreſſed. There were alſo 365 young boys clothed in purple robes. The chariot of the king was adorned with images of the Gods; and two ſtatues,

one

one of war, the other of peace, were placed in the middle of the yoke, and ſet off with precious ſtones. Between theſe ſtatues was an eagle of gold, with its wings extended. The king appeared on this chariot, dreſſed in the higheſt magnificence, begirt with a belt of gold, whence depended his ſcymitar. His head was adorned with a tiara, ſurmounted with a crown of blue and white. On each ſide of him marched two hundred of his relations. He was followed by 10,000 pike men. His rear was compoſed of 30,000 foot. Then followed a chariot, carrying Syſigambis, the mother of Darius, accompanied by his wife; as alſo fifteen large chariots, bearing the king's children, with their governors and eunuchs, and his concubines, to the number of 360. Six hundred mules, and three hundred waggons were loaded with money. The wives of the officers of ſtate were all mounted on chariots. The proceſſion was cloſed by companies of light armed troops.

One ſhould be inclined to think the deſcription of this march a mere fable. For what could be more ridiculous and abſurd than to take the field with all this pomp?

Parmenio had already, by the direction of Alexander, taken poſſeſſion of the paſs between Syria and Cilicia, to ſecure a retreat to his troops in caſe of neceſſity. He had likewiſe taken poſſeſſion of the ſmall city of Iſſus.

Alexander hearing that Darius was encamped at Soca in Aſſyria, marched directly againſt him, paſſed the defile of Syria, and took poſt near the city of Myriandra. The Greek commanders in the

the ſervice of Darius, adviſed that monarch to wait for the enemy in the plains of Aſſyria, where he might avail himſelf of all his ſtrength. This prudent advice was by their courtiers accounted traiterous, who therefore were of opinion, that thoſe Greeks, together with their men, ought to be immediately cut in pieces. But Darius rejected this propoſal with horror; and after thanking the Greeks for their advice, ſet forward to meet his enemy.

DARIUS directed his march towards Cilicia, entering into that country by the paſs of Ammanicus, which lies above that of Syria, and then advanced towards Iſſus, without knowing that he was in the rear of Alexander. Intelligence being brought him that the Macedonian was flying, he thought he had nothing to do but to go in purſuit of him.

ALEXANDER hearing of the ſituation of Darius's army, was overjoyed at the thoughts of engaging in ſo narrow and unequal a ſpot, where he had room enough to bring all his forces into action, while on the other hand Darius could not make uſe of the twentieth part of his. He felt, however, ſome anxiety at being on the eve of coming to ſo important an action. But his natural intrepidity quickly got the better of all his apprehenſions.

AFTER cauſing his troops to refreſh themſelves, and offering up a ſolemn ſacrifice to the Gods, he gave orders at midnight for marching, and brought his army by day-break to the ſtation he intended to occupy. Hearing that Darius was within a league

and

and a half of him, he immediately ranged his troops in order of battle. The ſpot on which they were drawn up was a fine plain in the neighbourhood of the river Iſſus, confined by mountains on one ſide, and by the ſea on the other. He diſpoſed his cavalry on the wings, and formed the phalanx into ſix diviſions. Craterus commanded the infantry, on the extremity of the left wing; Parmenio the reſt of that wing; and Alexander himſelf the right wing. His cavalry was covered by his light horſe, and his infantry by a body of archers under Antiochus.

DARIUS placed in the centre of his firſt line 30,000 Greeks, who were in his ſervice, and being all completely armed and diſciplined after the Grecian manner, formed the main ſtrength of his army. The reſt of his infantry were drawn up behind the firſt line, except 20,000 who were poſted on the mountain, on the right of the Macedonians. His cavalry was ordered to croſs the river Pinarus, which ran through the middle of the plain; and then a large detachment of them puſhed on towards Parmenio.

ALEXANDER obſerving this motion of the Perſian cavalry, altered his former diſpoſition a little, commanded the Theſſalian cavalry to occupy the poſt at which the Perſian cavalry ſeemed to aim, and ſtationed his light armed troops in front of his infantry.

THE main bodies of both armies coming at laſt in view of each other, Alexander rode through his ranks, and exhorted his ſoldiers to do their duty, reminding the Macedonians of their repeated

victories

victories in Europe, and of their recent and moſt glorious ſucceſs at the Granicus, and aſſuring them that a ſingle victory would render them maſters of the empire of Perſia, exhorting the Greeks to recall to their remembrance the heroic behaviour of their anceſtors at Marathon, Thermopylæ, and Salamis, and the miſeries brought upon their country by the Perſians; and animating the Illyrians and Thracians with the hopes of the immenſe plunder which the Perſian army, if beaten, would afford them. Upon this, they all called aloud to be led on to the engagement.

The right wing of the Macedonians, to avoid as much as poſſible the ſhowers of darts poured upon them by the Perſians, plunged immediately into the river, and advanced to the charge. The ſhock was extremely violent, and they fought man to man. Alexander was very deſirous of having the honour to kill Darius with his own hand; and the ſight of that monarch, conſpicuouſly mounted on his ſuperb chariot, redoubled this deſire in the Macedonian hero, who inſtantly puſhed forward, and exerted his utmoſt efforts to reach him. The battle round the king becomes very deſperate, and a great number of Perſian noblemen are killed fighting bravely. The horſes of Darius being wounded break looſe from the yoke. Darius jumps from that chariot, mounts another, makes his eſcape, and is followed by the whole right wing of his army.

On the other hand, the reſt of the Macedonian army being attacked in flank by the Greek troops,

as

as warlike and well diſciplined as themſelves, had occaſion for all their bravery to ſupport the charge. The battle between them was very bloody and doubtful. But the Macedonian right wing, now victorious, flies to the aſſiſtance of the left, attacks the Greeks in flank, and obliges them to give way. At the ſame time the Perſian had charge the Theſſalian cavalry, and had at firſt broken through ſeveral ſquadrons.

The Theſſalians affecting to take flight, as if ſtruck with panic, the Perſians purſue them in great diſorder. But the Theſſalian rallying all of a ſudden, renew the engagement. Intelligence arriving, in the mean time, that Darius had fled, the Perſian horſemen are diſcouraged, betake themſelves to flight, and great numbers of them are cut off in the retreat. The rout is now general. Eight thouſand Greeks make their eſcape, and retire towards Leſbos. The barbarians take different roads. Some flee towards Perſia, ſome take refuge in the woods.

The Macedonians, in the mean time, poſſeſs themſelves of Darius's camp, where they find his mother and his wife, together with two princeſſes and a ſon his infant children.

The Perſians loſt a vaſt number of men in this battle, while the loſs on the ſide of the Macedonians was very inconſiderable. Alexander himſelf was wounded in the thigh by a ſword; but the wound was attended with no dangerous conſequences.

CHAP.

CHAP. XLVII.

OF ALEXANDER'S TREATMENT OF DARIUS'S FAMILY.

ALEXANDER, weary of purſuing Darius, returned to the Perſian camp, where he gave a grand entertainment to his principal officers. In the mean time the noiſe of crying and mourning reaches their ears. This proceeded from the mother and wife of Darius, who were made priſoners, and on ſeeing Darius's chariot and bow, which Alexander had taken in the purſuit, they imagined Darius was killed, and were bewailing his death in the moſt diſconſolate manner.

ALEXANDER, moved with their misfortune, ſent Leonatus, one of his officers, to aſſure them that Darius was alive. But the women ſeeing Leonatus enter, imagined he was ſent to put them to death, and intreated to have permiſſion before their execution to bury the body of Darius. Leonatus ſoon made them ſenſible of their miſtake, and aſſured them of an honourable protection from Alexander. That prince, after viſiting the wounded and ſeeing the dead buried, teſtified great joy to his officers on account of his victory, beſtowed the higheſt commendations on their bravery, and loaded them with preſents. Then he went to pay a viſit to Syſigambis, and the other princeſſes, and entered their tent with no other attendant but his favourite Epheſtion.

THIS

This interview was extremely moving, and exhibited thoſe diſtinguiſhed characters, in a point of view ſo very affecting, that the greateſt painters have exerted their utmoſt ſkill to eternize the ſcene, with the moſt elegant touches of the pencil. Epehſtion being of the ſame age with Alexander, and of a more advantageous ſtature, was miſtaken for the king by the ladies, who accordingly threw themſelves at his feet. Syſigambis, on being informed of her miſtake, proſtrated herſelf before Alexander, and apologized for herſelf, becauſe ſhe had never ſeen him before. But Alexander raiſing her from the ground ſaid, "My dear mother, you are not miſtaken, for he is likewiſe Alexander." A noble expreſſion, as honourable for the prince as for the favourite!

Sysigambis, amidſt all her grief, expreſſed the higheſt gratitude for the favours and obliging attention he had ſhewn them; and Alexander took the ſon of Darius in his arms, and careſſed him very fondly.

Here the real heroiſm and virtue of Alexander ſhone forth in full ſplendour; for he appeared to be maſter of himſelf on an occaſion when the greateſt heroes and conquerors have failed. He gave orders to treat the princeſſes with all the reſpect due to their rank, making his camp as ſacred an aſylum for their virtue as any temple; nor would he afterwards truſt himſelf in the preſence of Darius's queen, who was a woman of ſingular beauty. To underſtand the full extent of his magnanimity on this occaſion, we muſt remember that Alexander was then in the full bloom of youth, unmarried, and a conqueror. But far from attempting

tempting to derive any ungenerous advantage from his victory, he ſtudied to alleviate the misfortunes of his illuſtrious captives, by the moſt polite attention and the moſt reſpectful kindneſs and indulgence.

CHAP. XLVIII.

A SIDONIAN ANECDOTE.

UPON Alexanders arrival in Phenicia, the Sidonian's paid him their homage with great pleaſure, becauſe eighteen years before, Ochius had deſtroyed their city, and cut off moſt of the inhabitants. Their king Strato, having declared for Darius, was deprived of the crown by Alexander, who deſired Epheſtion to pitch on any of the Sidonians, whom he thought moſt worthy of ſucceeding to that dignity. Epheſtion accordingly offered the ſceptre to two young men, who were brothers, and in whoſe houſe he happened to lodge. But they generouſly declined the honour, becauſe they were not of the royal blood. Epheſtion, ſtruck with admiration at their magnanimity, begged of them to inform him of any perſon who had that advantage. They thereupon named Abdolonymus, whoſe generoſity and integrity had reduced him to ſuch poverty, that he was obliged

to

to cultivate his garden with his own hands, for his ſubſiſtence. The young men were deſired to find him, and to acquaint him with his good fortune. Having accordingly gone to him, they ſaluted him as king, and told him, that he muſt throw aſide the wretched apparel he then was wearing, and put on the royal robe they had brought him. It was with great difficulty, that they convinced him they were not jeſting. "Aſſume," ſaid they, "with theſe royal robes the ſentiments of a king; preſerve on the throne that virtue which has made you worthy of it; and when you ſhall preſide there as the arbiter of life and death, forget not the ſituation from which you were exalted to that important dignity."

ALL the inhabitants of Sidon were overjoyed at hearing on whom the choice had fallen. Alexander deſired to ſee the new king; and having aſked him, whether he had been able to ſupport with patience his former ſituation? "Would to heaven," anſwered Abdolonymus, "I may be able to ſupport with equal reſolution, the crown you have been pleaſed to place on my head." Alexander conceived a high opinion of the virtue of Abdolonymus, and ordered all the furniture and rich effects of the late king Strato to be given to him.

CHAP.

CHAP. XLIX.

OF THE SIEGE AND TAKING OF TYRE.

NEW TYRE, which was ſituated oppoſite to old Tyre, ſeemed to be impregnable without a fleet. But Alexander, who never was repulſed by any obſtacles, undertook to join the iſland to the continent by a cauſeway.

THE work was forwarded by infinite labour, but was deſtroyed by the Tyrians. The operations were renewed with freſh ardour, till the Sidonians, and ſome other people, whom Alexander treated with gentleneſs, at laſt found ſhips for carrying on the enterprize.

HE then haſtened the ſiege, and all ſorts of warlike inſtruments were employed by both parties. Beſiegers and beſieged equally ſignalized their courage and abilities, till the place was taken by ſtorm, after ſeven months reſiſtance. About eight thouſand Tyrians were put to death; thirty thouſand priſoners were ſold, and the conqueror offered up his ſacrifice to Hercules, upon the ruins of Tyre.

CHAP. L.

ALEXANDER VISITS JERUSALEM, AND AFTERWARDS ENTERS EGYPT.

ACCORDING to Joſephus, the Jewiſh hiſtorian, Alexander went next to Jeruſalem, with an intention to uſe the people of that place as he had done thoſe of Tyre, becauſe they refuſed to ſupply him with proviſions, upon pretence of the oath which they had ſworn to the king of Perſia.

JADDUS the chief prieſt went out to meet him, dreſſed in his pontifical habit, when Alexander ſtruck with his figure, proſtrated himſelf to worſhip the name of God, which he carried written upon a plate of gold; declaring at the ſame time, that this very high-prieſt had formerly appeared to him in a dream, and had promiſed him the conqueſt of Aſia. Such a wonderful event ſhould be confirmed by ſome other evidence. But neither the Scriptures nor profane hiſtory make any mention of it.

ALEXANDER having taken the city of Gaza, which was nobly defended by Betis, entered Egypt, where he was received with every expreſſion of joy and ſatisfaction, the Perſians having made themſelves deteſted by deſpiſing the religion of the country. He allowed the Egyptians to retain their own laws and cuſtoms, which was a very proper ſtep to make them pleaſed with his holding the ſovereign authority.

A SILLY piece of vanity led him to the temple of Jupiter Ammon, acroſs the ſcorching ſands, where fifty thouſand men of the army, commanded by Cambyſes, had been buried. All the hiſtorians tell us, that he extricated himſelf by a kind of miracle. They ſay, that he was deſirous to be thought the ſon of Jupiter, and that the oracle gave him that title. This perhaps may be true, for who dared to oppoſe him? But his mother Olympias wrote to him in raillery, not to ſet her and Juno by the ears.

HE founded the city of Alexandria in Egypt, which was an undertaking more worthy of a great man, and undoubtedly much more to his honour, than the ſacrilegious flattery offered to him by the prieſt of Jupiter.

CHAP. LI.

OF DARIUS'S OFFERS TO ALEXANDER, THE BATTLE OF ARBALA, AND THE DEATH OF DARIUS.

SUCCESS becomes a dreadful poiſon to the minds of men, and it produced very extraordinary effects upon a hero, who ſeemed to be intended as an object for the world to admire. Darius made an offer to Alexander of ten thouſand talents, and his daughter Statira in marriage, with the whole

country lying between the river Euphrates and the Helleſpont. Prudence could not have left him a moment to heſitate. Parmenio ſaid, that if he were Alexander, he would accept theſe offers. "And ſo would I," anſwered Alexander, "were I Parmenio." He therefore informed Darius, that he had no occaſion for his money; and that, with reſpect to the conquered provinces, he offered with a bad grace what it was not in his power to beſtow; but that he might, whenever he pleaſed, venture another battle, which, in all probability, would quickly decide which of them ſhould remain the conqueror and maſter. This anſwer convinced the Perſian monarch, that he had now no alternative but once more to try the fate of war.

Darius had time to aſſemble ſeven or eight hundred thouſand men, and Alexander, always attended with ſucceſs, paſſed the rivers Euphrates and Tigris without oppoſition, where he preſented himſelf in the face of the enemy, placing his whole dependence upon the known valour of his troops. The advice which Parmenio gave him to attack the enemy in the night, muſt have loſt him this advantage, but he replied with judgment, as well as greatneſs of mind, that it did not ſuit him to ſteal a victory.

The famous battle of Arbela brought him to the very ſummit of proſperity. The left wing, which Parmenio commanded, was in danger, and the cavalry of Darius had begun to plunder the camp, when Alexander, who was ſucceſsful on the other wing, ſent orders to Parmenio, not to be

be uneaſy about his baggage, but to think only of conquering. Which order had a wonderful effect, for he very ſoon gained a complete victory. About three hundred thouſand of the enemy were killed in the field, and only twelve hundred Macedonians.

THOUGH Darius had an infinite number of men, yet he had but few ſoldiers in his army, which was the cauſe of his misfortune. He ſhewed no want of courage during the action, but was hurried along by his flying troops.

WE cannot withhold our praiſe or compaſſion from that unfortunate prince, who became the victim of another perſon's ambition. Generous and peaceable, he met with the fate which is due only to tyrants. After having paſſed a river in his flight, he refuſed to let the bridge be broken down, as he could not think of preſerving his own life, at the expence of the lives of ſo many of his ſubjects, who were expoſed to the ſword of the enemy. Being betrayed by Beſſus one of his Satraps, he declined to truſt his perſon to a guard of Grecians, who were attached to him, leſt it ſhould be thought an affront to the Perſians. Conſtantly purſued by Alexander, he was aſſaſſinated by Beſſus, and when dying, charged a Macedonian, if we may believe Plutarch, to thank his enemy for his behaviour to his mother, wife, and children.

CHAP. LII.

OF ALEXANDER'S DEGENERACY AND DEATH.

FROM this time forward, we can ſcarcely trace any of thoſe virtuous ſentiments in Alexander, of which he had before given ſo many proofs. Diſſipation, cruelty and ingratitude tarniſhed all his glory; and he, who formerly would have no cooks, but ſobriety and exerciſe, now paſſed day and night in riots and feaſting. He became fond of the luxury and ornaments of the Perſian kings, which he had formerly deſpiſed, and looked with contempt on the dreſs and manners of the brave Macedonians, who had been the inſtruments by which he had gained ſo many victories. He deſired that the people ſhould adore him, and laid himſelf open to murmurings and rebellion.

As Babylon was the greateſt and moſt beautiful city of the eaſt, Alexander reſolved to beautify it ſtill more, and to make it the ſeat of his empire. In the firſt place, therefore, he gave orders to repair the bulwark, which had been built to confine the Euphrates to its channel, but which that river had, in a great meaſure, demoliſhed. This uſeful project, however, as well as that of rebuilding the temple of Belus, which had been ruined by Xerxes, as the idol worſhipped in it had been by Cyrus, together with all his other projects, were put a ſtop to by his death.

THE

THE melancholy idea of approaching death, had now laid faſt hold on the imagination of Alexander. Every accident therefore ſtruck him with terror, and carried an evil preſage along with it. He became a downright ſlave to ſuperſtition, and was perpetually offering up ſacrifices to render fate propitious, and to obtain the knowledge of futurity. To divert the conſtant ſtings of apprehenſion, he employed his time in an uninterrupted courſe of feaſting and drinking, particularly the latter, in which he indulged himſelf to ſuch exceſs, that he thereby greatly accelerated his death. After having at one of theſe feaſts already drank to great exceſs, he reſolved, nevertheleſs, to empty the cup of Hercules, which contained ſix bottles. But he had no ſooner ſwallowed it, than he fell to the ground, and was ſeized with a violent fever, which quickly reduced him to the point of death. Finding that there was no hope of recovery left, he delivered his ring to Perdiccas, and permitted all his ſoldiers to kiſs his hand. On being aſked to whom he left his empire? "To the moſt worthy," anſwered he; adding, at the ſame time, that he foreſaw with what ſtrange rites they would celebrate his funeral. Perdiccas having aſked him how ſoon he deſired they ſhould pay divine honours to his memory, he anſwered, "When ye ſhall be happy." Theſe were his laſt words. He died at the age of 32, after reigning twelve years. He firſt married Roxana, daughter of Oxyartes, king of the Sacæ, a lady of exquiſite beauty, by whom he had a ſon; and after her

death, he married Statira, the eldeſt daughter of Darius.

Some authors, and Quintus Curtius among the reſt, pretend that he died by poiſon. But beſides many other irrefragable arguments to the contrary, it is clear that he died of exceſſive drinking, and not by poiſon, from this ſingle circumſtance, that in the warm climate of Babylon, his body continued for ſeveral days, without any appearance of corruption.

As ſoon as his death was known, nothing was heard but weeping and lamentation. The victors and the vanquiſhed equally bewailed his death; the Perſians calling him the mildeſt, and the juſteſt of their monarchs; the Macedonians, the beſt, and the braveſt prince in the world. The grief of the latter was heightened by their preſent melancholy ſituation beyond the Euphrates, and in the midſt of their enemies, foreſeeing, at the ſame time, the wars and diviſions that muſt unavoidably ariſe from his having named no ſucceſſor.

Sysigambis mourned his death as ſincerely as ſhe had done that of her own ſon; and finding herſelf by this event, without further reſource or hope, ſhe gave way to the ſuggeſtions of deſpair, and ſtarved herſelf to death.

CHAP.

CHAP. LIII.

CHARACTER OF ALEXANDER.

ALEXANDER was born with the fineſt natural parts; and his magnanimity and lofty ſentiments were almoſt without example. He early diſcovered marks of the greateſt generoſity; but he as early gave proofs of an unequalled ambition. He received a perfect education, under the moſt ſkilful of maſters, Ariſtotle who took great pains to cultivate his genius, and inſtructed him, not only in the fine arts, but in the moſt ſublime ſciences. The ſcholar's progreſs correſponded to the zeal and ſkill of his inſtructor.

To judge how far he poſſeſſed every talent of a complete general, it is only neceſſary to contemplate his paſſage of the Granicus, his battles at Iſſus and Arbela, and his ſiege of Tyre. We ſhall there perceive his ſkill in drawing up an army in order of battle, his preſence of mind in the heat of action, his intrepidity in the midſt of danger, and his firmneſs and conſtancy under diſappointments.

His behaviour after the battle of Iſſus, is perhaps the action of his whole life that did him the moſt honour; for, on that occaſion, he gained a more difficult victory over his own paſſions, than that over the Perſian monarch. His conduct to the wife and daughters of Darius, who found, in his camp, an aſylum for their honour and virtue,

places him, in that reſpect, on a level with the elder Scipio Africanus, and beſpeaks him truly great.

But the latter part of his life exhibits an important leſſon to mankind in general, as well as to kings. They will there ſee the effects which a great flow of ſucceſs could have upon a noble and generous ſoul, who muſt have been a model to future heroes, if he had not been contaminated with vice. The ſudden tranſitions from good to bad, from prudence to folly, from moderation to violence, from glory to ignominy, muſt make every rational being tremble upon the brink of the abyſs dug by the paſſions.

After the ſiege of Tyre, we perceive the good qualities of Alexander to be daily degenerating. On ſeeing him expoſe his own life, and that of his troops, in a journey through the burning deſarts of Lybia, with the abſurd view of having himſelf acknowledged to be the ſon of Jupiter Ammon, we wonder what had become of his former prudence. We are ſhocked to ſee him give himſelf up to ſuch immoderate exceſſes of drinking. What numberleſs actions of violence and injuſtice have we not to arraign him with, after his ſubverting the Perſian empire, by his victory at Arbela, and the death of Darius? Thenceforward he ſhews himſelf an unprovoked perſecutor of nations, who deſired only to live in peace. He appears no longer in the light of a conqueror, ſtill leſs in that of a hero; he is a downright uſurper, a robber, a ſcourge ſent by the Almighty

Almighty Diſpoſer of all things, to execute his vengeance on a guilty world.

He ſeems to have placed his glory in making himſelf the terror of mankind; and his extravagant ambition confined itſelf neither by rule nor meaſure. On hearing the philoſopher Anaxarchus give it as his opinion, that the univerſe contained an infinity of worlds, he is ſaid to have wept, becauſe it was impoſſible for him to conquer any more of them than one.

His raſhneſs too deſerves to be numbered among his faults. We ſee him on all occaſions expoſing his life like a ſimple volunteer, advancing the firſt to the aſſault, climbing along ſteep and dangerous precipices, and conſtantly ſtudying to perform the moſt hazardous and daring exploits, truſting ſtill to his good fortune, and in a manner to miracles. Such is far from being the glory at which a ſovereign ought to aim. He ſhould always bear in mind, that he is reſponſible for his life to his ſoldiers and to his ſubjects.

CHAP.

CHAP. LIV.

OF THE OLYMPIC GAMES.

THE games and combats ſo much in uſe among the Greeks, were principally encouraged on account of their being ſo admirably calculated for rendering the bodies of their youth robuſt and vigorous, and for enabling them to ſupport the fatigues of war; and likewiſe, becauſe they formed a part of their religious worſhip.

OF theſe exerciſes the famous heroes of antiquity, ſuch as Hercules, Theſeus, Caſtor, and Pollux, were the original inventors; and the greateſt poets aſpired to glory, by celebrating the praiſes of thoſe who conquered and excelled them. In proceſs of time, public inſtructors in theſe exerciſes aroſe, who formed a ſeparate profeſſion by themſelves, and often made an oſtentatious diſplay of their ſkill, by contending with one another in public.

OF theſe games there were four principal, and more ſolemn exhibitions, namely, the Olympic, the Pythian, the Nemean, and the Iſthmian.

THE Olympic games were the moſt famous of all. They are ſaid to have been inſtituted by Pelops. No particular time was, at firſt, ſet apart for their celebration. But, about the year before Chriſt 784, Iphitus, king of Elis, fixed it to every fourth year. Theſe games were conſecrated to Jupiter,

Jupiter, and were performed in the neighbourhood of Olympia, a city in the diſtrict of Piſa.

An Olympiad was a period of four years, being the ſpace of time which intervened between one celebration and another. Ancient authors reckon their chronology by Olympiads, beginning at the Olympiad which happened in the year before Chriſt 776.

The Olympic games were, no doubt, at firſt eſtabliſhed by the Greeks, as well with a view to draw together the leading men in the different ſtates of Greece, that they might have an opportunity of deliberating on matters of general concern, as to inſpire the youth with a love of glory.

The Greeks exerted their utmoſt efforts to ſupport the magnificence of theſe games, which were regularly celebrated whilſt that people maintained their liberty. The vaſt concourſe of ſpectators who conſtantly flocked thither, inſpired the combatants with the higheſt ſpirit of emulation, and to come off victorious was eſteemed the greateſt glory.

According to Horace, victory there raiſed the conquerors to the rank of Gods. The year was diſtinguiſhed by the name of the conqueror in the chariot races, accounted the moſt honourable of all, and his praiſes were ſung by the moſt famous poets. The prize was a crown of laurel.

CHAP.

CHAP. LV.

OF RUNNING, AND HORSE-RACES.

RUNNING was conſidered as the principal exerciſe in the Olympic games; which, therefore, always opened with the foot races.

THE courſe was called the Stadium, from the meaſure of that name, containing about 600 feet, which was originally the whole ſpace ſet apart for the performance of all the exerciſes. But, in proceſs of time, not only the particular ſpot within which the diſputants contended, but likewiſe that occupied by the ſpectators, was called by that appellation, though perhaps exceeding the extent of ſeveral ſtadia.

IN the middle of the ſtadium were diſplayed the different prizes deſtined for the victors. At one extremity of the liſts was placed the barrier, or ſtarting place, formed by a cord extended, on the outſide of which were ranged the runners, and alſo the chariots. The drawing of this cord was the ſignal for ſtarting. At the other extremity of the liſts was placed the goal for thoſe who ran.

THE runners were drawn up in a ſtraight line, and the moment the ſignal was given, they hurried towards the goal with wonderful rapidity. In the ſhorteſt race, he who arrived firſt at the goal was declared the victor. But there was a longer race, in which, after reaching the goal, they returned to the barrier. Beſides theſe there were others of greater

greater extent ſtill; and in the longeſt of all, the diſputants were obliged to double the goal twelve times.

HORSE-RACES, though held in a conſiderable degree of eſtimation, were not ſo common. And indeed in thoſe ancient times, when the uſe of ſtirrups was unknown, it muſt have required very great dexterity to contend in them.

CHAP. LVI.

OF THE CHARIOT-RACES.

THE chariot-races were the moſt famous of all, not only becauſe ancient princes and heroes generally fought from chariots, but likewiſe, becauſe thoſe who contended for the prize in that exerciſe, at the Olympic games, were perſons of the nobleſt birth, or diſtinguiſhed by the greatneſs of their exploits. Two kings of Syracuſe, Gelo and Hiero, and Philip of Macedon, having obtained the palm of victory in this diſpute, accounted it among their higheſt honours. Thoſe chariots were drawn by two or four horſes, yoked a-breaſt. The ſtation of each chariot was ſettled by lot; for ſome ſtations were much more advantageous than others. Thoſe for example who were ranged on the left were nearer the goal, around which they were obliged to turn, than thoſe ranged on the right,

right, which had a larger circuit to perform. But the ſtations occupied by each, before ſtarting, were neceſſarily altered in the courſe of the race; for the fleeteſt horſes, and moſt ſkilful charioteers, would certainly take poſſeſſion of the moſt convenient ſtations.

Of all the Athenians, Alcibiades was the moſt ambitious to diſtinguiſh himſelf in theſe games. For that purpoſe he kept a great number of horſes; and once ſent no fewer than ſeven chariots to contend for the prize. On the day that he won the three firſt prizes, he gave a grand entertainment to all the ſpectators, who muſt have formed a vaſt multitude. Theſe victories of Alcibiades were immortalized by a famous ode, compoſed by the celebrated Euripides.

It was not neceſſary for the diſputant in the chariot-races to conduct his chariot in perſon, it was ſufficient if he were preſent, or even if he ſent thither his horſes. Thus Philip was at Potidea when he received the news of his victory, in the chariot-races, at the Olympic games. It may be obſerved too, that even women were permitted to contend for the prize in that diſpute, as well as the men. We learn from hiſtory, that Cyniſca, the ſiſter of Ageſilaus king of Sparta, was the firſt woman who ſet the example, and that ſhe gained the victory in the race of the chariots drawn by four horſes.

The victor, after being adorned with a crown of olive, received a palm into his hand, and was conducted through the ſtadium by a herald, who proclaimed him victor by the ſound of a trumpet.

This

This was accompanied by loud ſhouts from the ſpectators. On returning to his native city, he made his entry through a breach in the wall, made for that purpoſe, mounted on a chariot drawn by four horſes, all his fellow citizens going out to meet him.

CHAP. LVII.

OF THE GYMNASTIC EXERCISES.

THE combats of the Athletæ, or the gymnaſtic exerciſes, formed the remaining part of the entertainment at the Olympic games. The Athletæ prepared themſelves for this public exhibition of their dexterity by a regular education; and none but free Greeks, of irreproachable moral characters, were admitted into their number. They were obliged, previouſly to their appearing at the public games, to ſpend ten months in the Gymnaſia; where, under the direction of proper maſters appointed for the purpoſe, they obſerved the moſt rigid temperance, to harden their bodies, and to adapt them to the requiſite exerciſes. Before engaging, the Athletæ had their bodies carefully rubbed and anointed, that their limbs and joints might thereby be rendered more ſtrong and pliable.

In wreſtling, each contending party practiſed his utmoſt ſtrength, agility and addreſs, to throw down his adverſary. But if he, who was thrown down, carried his opponent along with him, the diſpute was not at an end, for they ſtill continued ſtruggling, and he who got uppermoſt at laſt, and obliged the other to demand quarter, was declared conqueror. Milton of Crotona and Polydamus, were the moſt renowned wreſtlers of antiquity.

In the exerciſe of boxing, the combatants had their fiſts armed with ceſtuſes. The ceſtus was a ſort of a gauntlet or glove, compoſed of leather ſtraps, lined with plates of iron, to render the blows more violent. To preſerve their heads from contuſions, they wore a ſort of large cap. Sometimes after contending a long time, they were ſo exhauſted as to be obliged to ſuſpend the combat for a few minutes, that they might draw breath and refreſh themſelves. In theſe engagements, they were ſometimes frightfully diſfigured, having all their body covered with miſerable contuſions, an eye knocked out, or their jaw-bones broken; and ſometimes the combatants dropped down on the ſpot.

CHAP.

CHAP. LVIII.

OF THE DISCUS.

THE diſcus was an exerciſe in which the diſputants exerted all their ſtrength, to throw a piece of ſtone or lead, of a round form, and generally of ſuch a weight, that it was with difficulty carried in both hands. This exerciſe was alſo calculated to ſtrengthen the body, and to make it bear more eaſily the burdens neceſſary to be carried in war. Their poſture, when they threw the ſmaller diſcus was thus: They advanced one leg to a convenient diſtance before the other, bended their body, and holding the diſcus poiſed on one arm, leaned their whole weight on the foremoſt leg; then, after two or three motions, in the manner they were to throw, in order properly to balance their whole body, they diſcharged the diſcus. He who threw it fartheſt won the prize. But beſides this, they had ſeveral other methods to throw the diſcus, generally making uſe of both arms at the ſame time.

CHAP. LIX.

OF THE POETICAL AND HISTORICAL COMPOSITIONS READ AT THE OLYMPIC GAMES.

BESIDES the exercises above described, it was usual, at the Olympic games, for the poets and finest geniuses of the times, to contribute still further to the public entertainment, by reciting before that vast assembly some of their best compositions. There Herodotus publicly read his history, which was so highly relished and applauded, that each of the nine books, whereof it consisted, was honoured with the name of one of the nine muses. In like manner Lysias, the famous Athenian orator, recited an oration, in which he congratulated the Greeks on their having humbled the power of Dionysius the tyrant. Several other orators likewise went thither to read some favourite discourse.

THE victors in those games had right of precedency at all the public shows. Besides this general indulgence, they were particularly honoured at Sparta, by the privilege of being maintained at the public charge, and of fighting nearest the person of the king. The praises of the victors were commonly the subject of the odes composed by the poets of those days. Pindar and Simonides made this the theme of all their works of that kind.

CHAP. LX.

OF MILO THE CROTONIAN.

ONE of the moſt famous combatants in the Gymnaſtic exerciſes, as we before obſerved, was Milo the Crotonian, ſo called from his being a native of the city of Crotona. He is renowned in hiſtory for his prodigious ſtrength, and his great courage. When but a very young man, he was ſix times victor at the Olympic games.

THE inſtances of his vaſt ſtrength, and no leſs ſurpriſing ſtomach, told us by hiſtorians, appear almoſt incredible. He is ſaid to have carried on his ſhoulders, the whole length of a ſtadium, an ox four years old; to have killed it with a ſingle blow of his fiſt; and to have eaten the whole carcaſs in one day. His ſtrength, however, proved at laſt his deſtruction. For having attempted to open entirely the body of an oak tree, which he found a little open already, the wood cloſed upon his hands; and being unable to diſengage himſelf, he was devoured by the wild beaſts.

CHAP. LXI.

OF THEATRICAL REPRESENTATIONS.

THE Athenians were paſſionately fond of theatrical repreſentations. Among them judges were appointed to examine each piece before it came to be publicly acted, and the repreſentations were conducted with the higheſt magnificence.

TRAGEDY was not only invented, but carried to the higheſt perfection among the Greeks. Theſpis may be ſaid to be the inventor of it. Eſchylus improved upon his plan, and Sophocles and Euripides completed the work.

TERROR and pity conſtituted the ſoul of the ancient Greek tragedy. For that ingenious people, who in every art and ſcience made nature their ſole model, diſcovered that theſe two paſſions were the beſt adapted to affect the minds of the ſpectators. They ſeem to have diſdained to move their audience, by exhibiting their heroes as the ſlaves of the ſofter paſſions, and unmanned by the effeminate cares of love, for they regarded weakneſſes of that ſort as a ſtain on their characters.

COMEDY kept pace with her ſiſter art at Athens, and arrived at perfection much about the ſame time. The Athenians took great delight in the livelineſs and ſatirical humour of its repreſentations, being well pleaſed to ſee the blemiſhes in the characters of their ſuperiors and contempora-

ries

ries expoſed and cenſured by the ingenious touches of pleaſantry and wit.

But we are juſtly ſurpriſed at the extreme licentiouſneſs of the Athenian comic poets; for they not only made the moſt illuſtrious characters of their age the but of their ridicule, but even meddled with thoſe of their gods. They likewiſe preſumed to touch on ſtate affairs, and introduced the faults of government as the ſubject of their mirth and pleaſantry. This exceſſive licentiouſneſs was one of the conſequences of the popular government.

Cratinus, Eupolis, and Ariſtophanes, were the moſt famous of the Greek comic poets; but of the two firſt none of the performances have come down to us, and only a few of thoſe of the latter.

CHAP. LXII.

OF MUSIC AND DANCING.

Music, which holds a middle rank between the exerciſes of the body and the qualifications of the mind, was likewiſe carefully cultivated by the Greeks and conſidered as a neceſſary and polite accompliſhment. The ancients indeed aſcribed to this art the moſt wonderful effects, believing that it

it had charms to ſoothe the paſſions, to ſoften the manners, and even to humanize barbarous and ſavage diſpoſitions.

On this account Socrates himſelf was not aſhamed, when pretty far advanced in years, to learn to play upon muſical inſtruments. And Themiſtocles, otherwiſe ſo well accompliſhed, was thought deficient in merit, becauſe he could not touch the lyre. Even Plato, the graveſt philoſopher of antiquity, deemed muſic of ſuch importance, that in his book of laws he takes much pains to preſcribe proper rules for the regulation of it.

Dancing too was reckoned an eſſential part in the education of the ancient Greeks. Its principal aim with them was to beſtow on the body an unconſtrained and eaſy motion, and a graceful air. Hence even Epaminondas, one of the moſt perfect characters that Greece ever produced, was praiſed for dancing gracefully, and for playing ſkilfully on the flute.

CHAP.

CHAP. LXIII.

OF PINDAR.

PINDAR was a famous Lyric poet. His diſtinguiſhing characteriſtics are grandeur, ſublimity, and enthuſiaſin. His writings have given us a ſtandard of the greateſt elevation and tranſport, to which it is poſſible for poetry to be advanced.—There is ſomething ſo vaſt in his deſigns, ſo ſtrong and lively in his thoughts, and ſo pompous and daring in his expreſſions and meaſures, that it requires ſcarce leſs attention to read him than to imitate others. For which reaſon his muſe has been cenſured as too unbridled and irregular. But the deſign of an ode being not ſo much to inform our judgment as to raiſe our fancy, this irregularity is not the leaſt of his beauties. It is agreeable to the rapture which the poet feels. His ſpirits are too much in a ferment, and his fancy too much upon the wing, to ſtay for words to expreſs himſelf methodically.

PINDAR may be ſaid to occupy a diſtinct place among the poets, and to be entirely without a rival; for, according to Horace, it is temerity to attempt to emulate him. He was a native of Thebes in Beotia, and flouriſhed about 498 years before Chriſt.

CHAP. LXIV.

OF ÆSCHYLUS, SOPHOCLES, EURIPIDES, AND ARISTOPHANES.

ÆSCHYLUS, the father of tragedy, was contemporary with Pindar. He made choice of grand and intereſting ſubjects, infuſed life and ſpirit into the dialogue, dictated the language of paſſion, and excited terror and compaſſion. By introducing a chorus between the acts, he procured a ſort of relaxation to the audience. His language is pompous and ſublime, but ſometimes obſcure, and bordering on bombaſt.

Sophocles made ſuch improvements in the tragic ſtrain, that he foiled his maſter Æſchylus in the firſt piece he preſented. They had both of them a lofty genius, but Sophocles had a greater command of it; ſo that he is not ſo ſublime in his expreſſions as the other, but more eloquent and more intelligible. He had alſo a more artful way of touching the paſſions, and by an agreeable mixture of terror and pity, left more pleaſing impreſſions on the audience. From the ſweetneſs of his verſes he was ſurnamed the *Bee*, and the *Flower* of poets. He is ſtill more remarkable for his conduct, which appears in his working up, and unravelling his plots, and his intereſting the chorus in the mean action, ſo as to make the play all of a piece. It is ſaid he died in a tranſport of joy, upon the ſucceſs of his laſt piece.

His

His rival *Euripides* contented himſelf with a lower ſtrain, and endeavoured to be more elaborate and correct, more moral and ſententious, and to inſtruct as well as pleaſe, ſo that what he wants in the contrivance of his fables, he makes up in nature and good ſenſe. It is much for the honour of this poet, that after the laſt great defeat of the Athenians before Syracuſe, many of the priſoners were releaſed, only for repeating ſome of his verſes.

Comedy at the ſame time was advanced by Ariſtarchus, Cratinus, and others; but the greateſt and nobleſt genius of this kind was Ariſtophanes. At the ſame time that he diverted the Athenians with his pleaſantry, he alſo awed them with his ſatire, and attacked them in the tendereſt part, their ſuperſtition. It muſt be owned his ridicule was often too groſs, and that he was not maſter of that fine raillery which is ſo eſſential to comedy; but yet he may be eſteemed perfect in his kind, as he wrote in the time of the old comedy, which allowed a liberty of preſenting things on the ſtage, without any diſguiſe of perſons or names.

CHAP. LXV.

OF HERODOTUS AND THUCYDIDES.

HERODOTUS of Halicarnaſſus, a city of Caria, is looked upon as the father of hiſtory. He was born a few years before the expedition of Xerxes into Greece. His hiſtory begins with the reign of Cyrus, and ends with the ſea-engagement at Mycale. His digreſſions, which relate to the Egyptians and other people, are in a great meaſure fabulous, becauſe he truſted to the traditions of the prieſts. It muſt be owned too, that he is not always to be depended on, in his relation of circumſtances which happened in his own time. He was too fond of the marvellous, to be able to diſtinguiſh the truth.

HERODOTUS ſtudied to pleaſe the Greeks, by flattering their credulous vanity. He read his hiſtory at the Olympic games, and afterwards at one of the moſt ſplendid feſtivals of Athens. This procured him univerſal applauſe.

THUCYDIDES, who was then young, happened to be preſent, and being tranſported with a degree of enthuſiaſm, melted into tears, as if it had been a theatrical repreſentation. This proof of genius and ſenſibility being obſerved by the author, he adviſed the father of the young man to cultivate ſuch promiſing parts with all poſſible attention.

A SINGLE

A SINGLE example, at an early period of life, is often ſufficient to rouſe a ſuperior genius, and to direct its future courſe. From that time, Thucydides dedicated his attention to ſtudy, and while he ſerved in the Peloponneſian war, his mind was conſtantly taken up with the thoughts of writing its hiſtory. He examined every thing, collected materials, and made accurate memorandums of every tranſaction. Having lived in exile for many years, he had ſufficient leiſure to execute his purpoſe; and at his return to his native city, upon the expulſion of the thirty tyrants, he put the laſt hand to that excellent work, which comprehends the hiſtory of the firſt twenty years of the war.—The gravity of his ſtyle, and the ſoundneſs of his judgment, evidently ſhew that he was more ſolicitous to inſtruct than to pleaſe his readers.

CHAP. LXVI.

OF XENOPHON.

XENOPHON, an eminent hiſtorian and commander, was a native of Athens. When Cyrus, the younger ſon of Darius, applied to the Greeks for their aſſiſtance againſt his brother Artaxerxes, Xenophon went with the Grecian forces on their expedition into Perſia, and accepted a command in the army under Cyrus. That prince was ſlain in battle near Babylon, and the Grecian army in the greateſt dejection, when Xenophon made the famous retreat with his 10,000 Greeks from the extreme parts of Perſia. After his return, he ſerved as a ſoldier till the time of Ageſilaus, when he was baniſhed by the Athenians, on an unjuſt ſuſpicion of favouring the Lacedemonians, becauſe he always poſſeſſed a high opinion of the Spartan laws.

DURING his exile he compoſed his works, namely, The Cyropedeia, or Hiſtory of Cyrus the Great; The Expedition, or Retreat of the 10,000 Greeks; and, The Continuation of the Hiſtory of Thucydides, from the Return of Alcibiades into Attica, to the Battle of Mantinea, comprehending the ſpace of forty-eight years. Theſe works diſplay a vaſt extent of genius and learning, and clearly evince the writer to have been a ſkilful commander, a judicious philoſopher, and an elegant hiſtorian.

IT

It is a queſtion among the learned, whether his Cyropedeia ought to looked upon as a real hiſtory, or only as a philoſophical romance. The laſt opinion is maintained by the ableſt critics; and indeed the arguments adduced by them appear ſo ſolid and convincing, that we are ſurpriſed the matter ſhould continue longer doubtful.

CHAP. LXVII.

OF PLUTARCH.

THERE is not a Greek hiſtorian whoſe hiſtory can be read with more advantage than Plutarch, the contemporary of Nero, becauſe he makes his readers acquainted with men, and particularly with celebrated characters; and becauſe his writings are animated with ſound morality.—He is ſometimes miſtaken, but he never fails to engage and inſtruct.

Plutarch ſhews himſelf on all occaſions to be a great painter; and his ſtyle, though plain and ſimple, is nevertheleſs lively and expreſſive.

The reading of Plutarch's lives preſents as it were before our eyes the great men of whom he ſpeaks, and gives us an idea of their behaviour and manners, as lively and ſtrong as if we were living and converſing with them.

CHAP. LXVIII.

OF SOCRATES.

SOCRATES, the famous Greek philoſopher, was born at Athens, about 451 years before Chriſt. He gave early proofs of his valour in the ſervice of his country; but chiefly applied himſelf to the ſtudy of philoſophy, and was a perſon of irreſiſtible eloquence, and accompliſhed virtue.

His diſtinguiſhing characteriſtic was a perfect tranquillity of mind, which enabled him to ſupport with patience, the moſt troubleſome accidents of life. He uſed to beg of thoſe, with whom he uſually converſed, to put him on his guard, the moment they perceived in him the firſt emotions of anger; and when they did ſo, he inſtantly reſumed perfect compoſure and complacency. His wife Xantippe, a woman of the moſt whimſical and provoking temper, afforded him ſufficient opportunity of exerciſing his patience, by the revilings and abuſe with which ſhe was conſtantly loading him.

SOCRATES poſſeſſed, in a ſupreme degree, the talent of reaſoning. His principal employment was the inſtruction of youth, an object to which he directed all his care and attention. He kept, however, no fixed public ſchool; but took every opportunity, without regarding times or places, of conveying to them his precepts, and that in the moſt enticing and agreeable manner. His leſ-

ſons

ſons were ſo univerſally reliſhed, that the moment he appeared, whether in the public aſſemblies, walks, or feaſts, he was ſurrounded with a throng of the moſt illuſtrious ſcholars and hearers. The young Athenians quitted even their pleaſures, to liſten to the diſcourſes of Socrates.

He greatly exerted himſelf againſt the power of the thirty tyrants, and in the behalf of Theramenes, whom they had condemned to death; inſomuch that they became ſo alarmed at his behaviour, that they forbad him to inſtruct the Athenian youth.

Soon after, an accuſation was formally exhibited againſt him by Melitus, containing in ſubſtance, "That he did not acknowledge the gods of the republic, but introduced new deities in their room;" and further, "That he corrupted the youth." He urged in his defence, that he had aſſiſted, as others did, at the ſacrifices and ſolemn feſtivals, and appealed to Melitus himſelf for the truth of it. He denied his endeavouring to eſtabliſh any new worſhip. He owned indeed, he had received frequent admonitions from a divine voice, which he called his Genius, that conſtantly attended him, and diſcovered to him future events; that he had often made uſe of this divine aſſiſtance, for the ſervice of himſelf and his friends: But, that if he had been thus particularly favoured by heaven, it was owing chiefly to the regularity of his life and conduct; and that the approbation of the Supreme Being, which was given him as a reward of his virtue, ought not to be objected to him as his crime.

THEN, as to the other article, wherein he was accuſed of corrupting the youth, and teaching them to deſpiſe the ſettled laws, and order of the commonwealth, he ſaid, he had no other view in his converſation with them, than to regulate their morals; that as he could not do this with any public authority, he was therefore forced to inſinuate himſelf into their company, and to uſe, in a manner, the ſame methods to reclaim, which others did to corrupt them.

How far the whole charge affected him, it is not eaſy to determine. It is certain, that amidſt ſo much zeal and ſuperſtition, as then reigned in Athens, he never durſt openly oppoſe the received religion, and was therefore obliged to preſerve an outward ſhew of it. But it is very probable, from the diſcourſes he frequently held with his friends, that in his heart, he deſpiſed and laughed at their monſtrous opinions, and ridiculous myſteries, as having no other foundation than the fables of the poets; and that he had attained to a notion of the one, only, true God; inſomuch that, upon the account both of his belief of the Deity, and his exemplary life, ſome have thought fit to rank him with Chriſtian philoſophers. And indeed his behaviour upon his trial, was more like that of a Chriſtian martyr, than of an impious Pagan; where he appeared with ſuch a compoſed confidence, as naturally reſults from innocence, and rather, as Cicero obſerves, as if he were to determine upon his judges, than to ſupplicate them as a criminal.

BUT

But how ſlight ſoever the proofs were againſt him, the faction was powerful enough to find him guilty. There was the form of a proceſs againſt him, and his irreligion was the pretence upon which it was grounded; but his death was certainly a concerted thing.

His ſteady, uninterrupted courſe of obſtinate virtue, which had made him in many caſes appear ſingular, and oppoſe whatever he thought illegal or unjuſt, without any regard to times or perſons, had procured him a great deal of envy and ill-will; inſomuch that he had, ſeveral years before, been publicly attacked upon the ſtage in a play, called the Clouds, where he is introduced as the author of many groſs impieties; which ſome ſay, Ariſtophanes wrote out of a perſonal pique to him; others, that he did it only, according to the liberty then indulged to the ſtate, and intended, in the perſon of Socrates, to expoſe and ridicule the philoſophers in general. But moſt are of opinion, that it was at the inſtigation of Anytus, who looked upon him as a dangerous man, and took that method of preparing the people for his condemnation, whenever an opportunity ſhould offer. This agrees with the terms propoſed to him, even after the accuſation was given in, when perhaps he was not ſure of carrying his point againſt him. He hinted to him, that if he would talk leſs freely, and not take upon him to cenſure and arraign the adminiſtration, he would yet endeavour to ſtifle the affair, and ſave him.—It was upon the ſame account, that he was forbid converſing with the young men. Thoſe at the

the helm were jealous of his tampering with them, in relation to the government; and this ſeems to be grounds of that part of his accuſation. But he was not to be bought by bribes, nor deterred by menaces; in ſhort, he had more plainneſs and integrity, than the times would bear; and therefore fell a ſacrifice to the corruption of thoſe, whom his honeſty had made his enemies.

It was a privilege in Athens, after conviction, to demand a mitigation of the puniſhment. But that, he ſaid, would be owning himſelf guilty; and he choſe rather to defy and incenſe his judges; ſo that they unanimouſly paſſed ſentence of death upon him, by drinking the juice of hemlock, which was not put in execution until thirty days after; during which time, he converſed with his friends, with the ſame evenneſs and ſerenity of mind he had ever done. And though they had bribed the jailor for his eſcape, he refuſed it, as an ungenerous violation of the laws. He was about ſeventy years old when he ſuffered; which made him ſay, he thought himſelf happy to quit life, at a time when it begins to be troubleſome; and that his death was rather a deliverance, than a puniſhment.

Cicero has deſcribed, with great elegance, the lofty ſentiments, and magnanimous behaviour of Socrates at his death. While he held the fatal cup in his hand, he declared, that he conſidered death not as a puniſhment inflicted on him, but as a help furniſhed him of arriving ſo much ſooner at heaven. He gives it as his opinion, that on the departure of our ſouls from our bodies, there

there are two paſſages for conducting them to the places of their eternal deſtination, one leading to never-ending puniſhment, which receives thoſe ſouls, that during their reſidence on earth, have contaminated themſelves with many great crimes; the other leading to a ſtate of felicity and bliſs, which receives the ſouls of thoſe who have lived virtuouſly in this world.

When Socrates had finiſhed his diſcourſe, he bathed himſelf. His children being then brought to him, he ſpoke to them a little, and then deſired them to be taken away. The hour appointed for drinking the hemlock being come, they brought him the cup, which he received without the leaſt emotion, and then addreſſed a prayer to Heaven. It is highly reaſonable, ſaid he, to offer my prayers to the Supreme Being on this occaſion, and to beſeech him to render my departure from earth, and my laſt journey, happy. Then he drank off the poiſon with amazing tranquillity. Obſerving his friends, in this fatal moment, weeping, and diſſolved in tears, he reproved them with great mildneſs, aſking them, whether their virtue had deſerted them; "for, added he, I have always heard, that it is our duty calmly to reſign our breath, giving thanks to God." After walking about a little while, perceiving the poiſon beginning to work, he lay down on his couch, and a few moments after, breathed his laſt. Cicero declares that he could never read the account of the death of Socrates, without ſhedding tears.

Soon

Soon after his death, the Athenians were convinced of his innocence, and conſidered all the misfortunes, which afterwards befel the Republic, as a puniſhment for the injuſtice of his ſentence. When the academy, and other places of the city, where he had uſually taught preſented themſelves to the view of his countrymen, they could not refrain from reflecting on the reward beſtowed by them, on one who had done them ſuch important ſervices. They cancelled the decree, which had condemned him; put Melitus to death; baniſhed his other accuſers; and erected to his memory a ſtatue of braſs, which was executed by the famous Lyſippus.

CHAP. LXIX.

OF PLATO.

PLATO was a native of Athens, and the moſt famous diſciple of Socrates. He did not confine himſelf, like his maſter, to the ſubject of morals alone, but ſtudied every branch of philoſophy. His thirſt after knowledge, prompted him to travel into Egypt, where he learned from the prieſts various branches of knowledge generally unknown. His works abound with the moſt lofty ſentiments, and with the moſt uſeful maxims for the conduct of life, and for the ſcience of Government.

His

His accurate notions about the exiſtence of God, and the immortality of the ſoul, are generally thought to have been communicated to him by the Egyptians.

He declined engaging in the affairs of the republic, preferring the calm unruffled life of a philoſopher. He was very highly eſteemed for the mildneſs of his manners; and was ſo much admired on account of his vaſt extent of knowledge, and his ſublime ſentiments, that he was honoured with the name of the Divine Plato. Even kings deſired to be directed by his counſels. He died at eighty years of age.

His nephew, Speuſippus, ſucceeded him in his ſchool. But his ſcholars after his death, diſtinguiſhed themſelves into two ſects; the followers of the one taking the name of Academicians, and continuing to teach in the ſame place where Plato had taught; and thoſe of the other that of Peripatetics, who gave their leſſons in the Lyceum.

CHAP.

CHAP. LXX.

OF ARISTOTLE.

ARISTOTLE was a native of Stagira, a city of Macedonia. He came to Athens at the age of ſeventeen, ſtudied philoſophy under Plato, and applied with ſuch induſtry and ſucceſs to the ſtudy of his maſter's doctrines, that he became the ſoul of his ſchool.

ON the birth of Alexander, Philip wrote to him, that he intended to make him preceptor to his ſon. After ſpending ſeveral years in the education of Alexander, he returned to Athens, opened a ſchool in the Lyceum, and became the founder of the Peripatetic ſect. His lectures drew together a vaſt crowd of hearers.

BUT he did not entirely confine himſelf to philoſophical diſquiſitions. He alſo gave leſſons on rhetoric, and compoſed a treatiſe on that ſubject, which has been juſtly regarded by the learned of all ages, as the moſt accurate and complete that has ever appeared.

ARISTOTLE met with the fate of moſt great men. He attracted the envy of his cotemporaries, who accuſed him of impiety; and one Eurymedon appeared as his proſecutor. To diſappoint the malice of his enemies, and to avoid the unhappy fate of Socrates, he fled to the iſland of Eubœa, where he ended his days.

HIS

His works, after remaining 130 years buried in oblivion, came to light at laſt, and were juſtly adopted, as the moſt perfect ſtandard, on every ſubject there handled. The ſurpriſing diverſity of thoſe ſubjects, the profound erudition, the wonderful acuteneſs, and the ſingular accuracy with which every point is treated of, ſufficiently evince the comprehenſive genius of the author. A courſe of obſervations and experiments for many ages, has indeed produced the diſcovery of various ſecrets of nature, of which Ariſtotle ſeems to have been ignorant, and which no force of genius ever could divine. But in every matter of ſcience, thoſe who are the beſt acquainted with his philoſophy, and that of the moſt approved modern philoſophers, are ſtruck with amazement at his vaſt ſuperiority.

CHAP.

CHAP. LXXI.

OF DEMOSTHENES.

ELOQUENCE could not fail to flouriſh in a city where fame and fortune were ſure to follow popular applauſe; where it acquired a power in all deliberations, even thoſe of the republic; and where the moſt eloquent man became likewiſe the moſt powerful.

LET us not then be ſurpriſed that Demoſthenes, a citizen of Athens, actuated by theſe motives, made ſuch extraordinary efforts to excel in this purſuit. The weakneſs of his voice, and a defect in his pronunciation, occaſioned his being hiſſed, upon his firſt attempt to ſpeak in public. A comedian, to whom in deſpair he lamented his misfortune, comforted him, by ſaying that he could find an eaſy remedy. He made him rehearſe ſome verſes, which he himſelf afterwards repeated, with ſuch energy and grace, that Demoſthenes found they had a quite different effect. This experiment convinced the young orator, that his ſucceſs in a great meaſure depended upon action; he therefore built himſelf a vault, where he might practiſe without relaxation or diſturbance, for months together. Sometimes, that he might accuſtom himſelf to noiſe, he went and declaimed upon the ſea-ſhore; at other times, on purpoſe to looſen his tongue, he ſpoke with ſmall ſtones in his mouth, while walking or climbing. What is

it

it that the love of labour, joined to ambition, is not able to accompliſh? Demoſthenes got the better of nature, and by his eloquence ruled as he pleaſed. Æſchines ſhrunk in his preſence. Neither Demades nor Phocion could oppoſe him. The thunder of his eloquence carried all before him, and was more dreaded by Philip than the fleets and armies of Athens.

The ſtates of Greece, influenced by his eloquence, joined in oppoſition to the growing power of Philip, and Alexander his ſon and ſucceſſor. But notwithſtanding this generous and honeſt attention of Demoſthenes to the public weal, and after he had withſtood all the offers of Philip, inſomuch that it is obſerved by Plutarch, "That all the gold of Macedonia could not bribe him," he gave occaſion to his enemies to accuſe him of this crime, by receiving a golden cup, and a ſum of money beſides from Harpalus, a Macedonian lord, who had revolted from Alexander, and fled to Athens for refuge. It was debated by the people, whether they ſhould admit him, for fear of incurring his maſter's diſpleaſure, and involving themſelves in a war; and Demoſthenes, conſidering it in that light oppoſed it. Harpalus to remove all difficulties, diſperſed his money pretty liberally among the orators; and as he was diſplaying his wealth, Demoſthenes, happened to fix his eyes on a rich golden cup, which had belonged to the Perſian Kings, and admiring the ſculpture and faſhion, aſked the price of it. Harpalus took the hint, and at night ſent it home to him, together with twenty talents in money.

The

THE next day Demoſthenes appeared in the aſſembly, having his throat muffled about; and when he was deſired to ſpeak to the point in queſtion, he made ſigns that he had loſt his voice. But his tranſaction with Harpalus had taken air; and when he found himſelf detected, he roſe up to excuſe it; but the people were ſo enraged, that they would not hear him. Whereupon a certain wag ſtood up and ſaid, "What, will ye not hear the king's cup-bearer?" Others ſaid, "The orator, it would appear, has got a ſilver quinzy."

DEMOSTHENES, therefore, not being able to clear himſelf from the charge, was fined and impriſoned. He afterwards eſcaped from his confinement, and left his country. In a ſhort time, however, he was recalled by a decree of the people.

AFTER the death of Alexander, upon a report that Antipater and Craterus, his ſucceſſors, were coming to Athens, Demoſthenes, and his party, withdrew themſelves privately out of the city. Demoſthenes went to Calabria in the Ionian ſea, where he put an end to his life by poiſon, ſaying to Archias, the captain who was ſent after him, and intreated his return, "Go, and let thy maſters know, that Demoſthenes will not, on any account, be obliged to the uſurpers of his country." After his death, the Athenians paid him the higheſt honours, and a ſtatue was erected to his memory.

CHAP.

CHAP. LXXII.

OF ANTISTHENES AND DIOGENES.

ANTISTHENES, a diſciple of Socrates, founded the ſect of the Cynics, ſo celebrated for the auſterity of its maxims, and the audacity of its followers. Being contented with only a cloak, a wallet, and a ſtaff, for their whole property, they ſeemed to think themſelves entitled to cenſure all the reſt of the world.

ANTISTHENES made happineſs to conſiſt ſolely in virtue. Upon being aſked, of what uſe his philoſophy was to him, he applied, "To keep me in friendſhip with myſelf." Whilſt a prieſt was initiating him in the myſteries of Orpheus, and praiſing the happineſs of a future ſtate, he bluntly ſaid, "Wherefore do you not die then?" He was a ſour miſanthrope, more likely to make virtue deteſted by his harſhneſs, than loved by his example.

THE famous Diogenes of Sinope, who was baniſhed from his country for making counterfeit money, inſiſted upon being one of his diſciples. Antiſthenes rejected him, and even threatened to ſtrike him. "Strike," ſaid the enthuſiaſtic proſelyte, "but you will not find a ſtaff ſufficiently ſtrong to make me withdraw while you are to be heard."

DIOGENES

DIOGENES took the wallet, and foregoing every thing, lived in a caſk, where he declared open war againſt vice, without reſpect of perſons. He was anſwered ſometimes by having ſtones thrown at him, and at other times by throwing bones to him, as to a ſurly dog, which only ſerved to make him more bold and inſolent. "I tread the pride of Plato under my feet," ſaid he, one day. "Yes," replied that philoſopher, "but it is with another kind of pride." Such a ſyſtem of philoſophy was at bottom nothing better than an inſult to humanity.

OF the many maxims which have been aſcribed to Diogenes, the following ſeems the moſt remarkable. "Chooſe good people for your friends, that they may encourage you to do what is right; and the wicked for enemies, that they may hinder you from being wicked."

CHAP.

CHAP. LXXIII.

OF ZENO, AND THE STOICS.

ZENO, born at Citium, in the iſle of Cyprus, was the founder of the ſect of the Stoics. He had formerly been a merchant, but having been ſhipwrecked, (an accident upon which he often congratulated himſelf,) he took the opportunity of commencing the ſtudy of philoſophy at Athens.—He was much eſteemed by the Athenians for the purity of his precepts, which he himſelf practiſed with the greateſt exactneſs; and the zeal with which he inculcated the principles of virtue.

THE chief aim of the Stoics was to render themſelves inſenſible to the miſeries incident to human life. For that purpoſe they laboured to convince themſelves, that "every thing which happens is for the beſt." A perfect Stoic did not regard even pain as an evil. Their philoſophy was calculated to render them entirely devoid of paſſion, and of frailty. But it ſhould ſeem, that to reform nature, they meant to extinguiſh it altogether; for they muſt have known that paſſion is conſtitutionally inherent in man.

PLUTARCH judiciouſly obſerves, that the doctrine of the Stoics was dangerous for a warm temper, prone to exceſs; but that, in a mild and ſteady diſpoſition, it performed wonders. "One part of valuable knowledge," ſaid Zeno, "is to be ignorant

ignorant of what we ought not to know." This maxim is a ſufficient encomium of Zeno.

It muſt be allowed, that the Stoics were, of all the ancient philoſophers, the moſt virtuous, both in point of principles and of practice; and that ſome of the greateſt and wiſeſt men of antiquity were formed in their ſchool. Cleanthes, Chryſippus, Panætius, and Epictetus, have not done greater credit to Stoicism, than the virtues of Cato, Antoninus, and Marcus Aurelius.

"If I could ceaſe, but for one moment, to think that I am a Chriſtian," ſays Monteſquieu, "I could not help thinking the deſtruction of the ſect of Zeno, among the misfortunes which have befallen mankind." They carried nothing to exceſs, but what ſerved to elevate the mind of man, by teaching him to deſpiſe both pain and pleaſure. The Stoics alone knew how to form good citizens or great men.

CHAP.

CHAP. LXXIV.

OF PYTHAGORAS.

IT was not in the time of Numa, as numbers have ſuppoſed, but in that of Tarquin the Proud; that this great man did ſo much honour to Greece, and ſo much good to Italy. He was believed to be a native of Samos, and having heard the reaſonings of a philoſopher upon the immortality of the ſoul, immediately devoted himſelf, in a kind of enthuſiaſm, to the ſtudy of philoſophy. He travelled into Egypt, Phœnicia, Chaldæa, and probably as far as the Indies, in queſt of knowledge. Though a geometrician and aſtronomer, he looked upon virtue as the firſt of the ſciences, and was perſuaded that he was born to make proſelytes.—After having taught ſome time in Greece, he went into that part of Italy which is called Magna Græcia, on account of the colonies by which it was peopled. Crotona, Metapontum, and Tarentum, were the places in which he chiefly reſided. He did not ſhut himſelf up in the ſhade of his cloſet, but openly harangued in the cauſe of virtue, to reform the manners of the people.

HIS opinion was, that there were but five things which ought to be combated; the diſeaſes of the body, the ignorance of the mind, the paſſions of the heart, ſedition in cities, and diſcord in private families.

He lived in the ſame ſociety with his diſciples, and made them ſubmit to a kind of noviciate, for at leaſt two years, and ſome for five; during which time they were to learn in ſilence, without being entitled to enquire the reaſon of his doctrines, becauſe he did not imagine they were capable of reaſoning, until they had imbibed good principles.

He taught them to reaſon, by making them acquainted with geometry, without which they could not diſcover an impoſture. Whatever he ſaid was received as an oracle. "The maſter ſaid ſo," was ſufficient to ſtop the mouths of his ſcholars. Did he then order a blind ſubmiſſion, or did he diſpel their doubts by perſuaſion? The true philoſopher can never think of tyrannizing over the human mind; and it is not probable that a geometrician would deſire to be believed upon his word.

Pythagoras introduced into the weſtern world a doctrine which he had imbibed ſomewhere in the eaſt, where, by all accounts, it prevailed from the moſt early ages, namely, that of the Metempſychoſis, or tranſmigration of ſouls; which taught, that when men died, their ſouls paſſed into and animated other bodies. If, for example, a man was vicious and wicked, his ſoul animated the body of ſome unclean animal, and paſſed through a progreſs of miſery proportioned to his crimes in this life. Hence Pythagoras and his followers religiouſly abſtained from eating fleſh, leſt perhaps they ſhould devour that of ſome of their former friends and acquaintance. In all probability, the accounts of this philoſophy tranſmitted to us are very imperfect, and in nothing perhaps more

ſo

ſo than in its real ſcope and meaning. Let us therefore, on this point, as on every other of the ſame kind, be extremely cautious in condemning.

CHAP. LXXV.

OF ARCHIMEDES.

HAD Archimedes lived in our days, he would have been another Newton. When Syracuſe was beſieged, he put in practice all the reſources of his wonderful genius in machinery for the defence of his country, and rendered this ſiege one of the longeſt and moſt bloody that ever the Romans undertook.

THE particulars recorded of the many engines invented by him, for fruſtrating the attacks of the beſiegers, and to haraſs them in their turn, are ſo extraordinary and wonderful as to exceed all credibility, were they not recounted by the graveſt and moſt credible hiſtorians. Some of thoſe engines diſcharged againſt the Roman infantry ſtones of an enormous bulk, which cruſhed in pieces whatever came in their way; and by the deſtruction they produced, reſembled in ſome degree thoſe terrible fire arms ſince invented by mankind for their mutual ruin. Others let fall ſuch ponderous weights on the Roman gallies, as

inſtantly ſunk them. Another engine, more extraordinary ſtill, was ſo contrived, as with an iron arm of amazing ſtrength, to ſeize a veſſel by the prow, to lift her up to a conſiderable height, and then to let her fall with her whole weight, ſo as to ſink or break her to pieces.

In this manner did Archimedes baffle for the ſpace of eight months all the attacks of the Romans. Of ſuch great uſe on ſome occaſions is a ſingle man of genius and ſcience.

But the machines which Archimedes made uſe of againſt the Romans at the ſiege of Syracuſe, were in his eye mere trifles, in compariſon of his ſcientific diſcoveries. He declared, that if he had a fixed point out of this earth, he could move it like any other large body. By means of Hydroſtatics, he diſcovered the theft of a goldſmith, who had mixed ſome other metal with the gold he ought to have uſed in forming a crown, which he had undertaken to make for king Hiero. The burning-glaſs which he invented to ſet on fire the fleet of Marcellus, was for a long time conſidered as chimerical; but after ſeeing that of a celebrated modern philoſopher, the other can no longer be denied.

Syracuse was at laſt taken after a ſiege of three years, and in the year before Chriſt 212. Marcellus, the Roman conſul, was much delighted with the hopes of finding in this city, the man whoſe wonderful genius had ſo long baffled the braveſt efforts of the Roman arms, and therefore ordered diligent ſearch to be every where made for Archimedes. A private ſoldier finding him at laſt,

laſt, deeply intent on the ſolution of ſome geometrical problem, commanded him to go along with him to Marcellus. Archimedes very quietly begged of the ſoldier to wait a few moments, till he ſhould finiſh his problem. But the ſoldier, miſtaking his requeſt for an abſolute refuſal to obey him, ſtabbed him with his ſword on the ſpot.

MARCELLUS was extremely concerned at the death of Archimedes; and by the honours paid to his memory, plainly evinced the high opinion he entertained of his merit, giving him a very pompous funeral, and cauſing a monument to be erected to his memory, ſo contrived as to exhibit an emblem of that moſt perfect of ſciences, the mathematics. He even extended his favour to the relations of Archimedes, on whom he beſtowed diſtinguiſhing and advantageous privileges.

CICERO tells us, that more than 140 years after this event, when the memory of Archimedes was almoſt loſt among his own countrymen, he himſelf had the curioſity to make enquiry about his tomb, which, after a painful ſearch, he had the pleaſure at laſt to find; diſcovering it by a pillar, whereon was delineated the figure of a ſphere and cylinder, with an inſcription on the foot of it, pointing out the proportion that a ſphere bears to a cylinder of the ſame baſe and altitude, which is, as that of 2 to 3; a propoſition which was diſcovered and demonſtrated by Archimedes.

CHAP. LXXVI.

OF ÆNEAS.

ÆNEAS was a Trojan prince, ſon of Anchiſes and Venus. When the Greeks beſieged Troy, he valiantly oppoſed them. On their taking the city, he placed his father, with his houſehold gods, on his back, and leading his ſon Aſcanius by the hand, retreated with what Trojan troops he could collect to Alexandria. In the deſtruction of Troy, he loſt his wife Creüſa, daughter of Priam, and never knew what fate befel her. He afterwards ſailed to Epirus, and after many tempeſts and ſtorms at ſea, landed at Carthage, where queen Dido became paſſionately in love with him; but notwithſtanding all her intreaties, Æneas left Carthage, and went into Sicily. Here his father Anchiſes died, to whoſe memory he erected a magnificent monument. At length, after having long been the ſport of the winds, he arrived in Italy, and married Lavinia, daughter of king Latinus, and ſucceeded him in the government. He, with his ſon Aſcanius, founded there a new kingdom, and from him the Romans date their origin. For Romulus was deſcended from the kings of Alba Longa, a city built by Aſcanius.

CHAP. LXXVII.

OF ROMULUS.

THE character of Romulus, the founder of the Roman ſtate, when we view him as the leader of a few lawleſs and wandering banditti, is an object of extreme inſignificance. But when we conſider him as the founder of an empire, as extenſive as the world, and whoſe progreſs and decline have occaſioned the two greateſt revolutions that ever happened in Europe, we cannot help being intereſted in his conduct.

HIS diſpoſition was extremely martial, and the political ſtate of Italy divided into a number of ſmall but independent diſtricts, afforded a noble field for the diſplay of military talents.

ROMULUS was continually embroiled with one or other of his neighbours, and war was the only employment by which he and his companions expected, not only to aggrandize themſelves, but even to ſubſiſt.

IN the conduct of his wars with the neighbouring people, we may obſerve the ſame maxims, by which the Romans afterwards became maſters of the world. Inſtead of deſtroying the nations he had ſubjected, he united them to the Roman ſtate, whereby Rome acquired a new acceſſion of ſtrength from every war ſhe undertook, and became powerful and populous, from that very circumſtance, which ruins and depopulates other kingdoms.

If the enemies with which he contended had by means of the arms or arts they employed any conſiderable advantage, Romulus immediately adopted that practice, or the uſe of that weapon, and improved the military ſyſtem of the Romans, by the united experience of all their enemies. We have an example of both theſe maxims, by means of which the Roman ſtate arrived at ſuch a pitch of grandeur, in the war with the Sabines. Romulus, having conquered that nation, not only united them to the Romans, but finding their buckler preferable to the Roman, inſtantly threw aſide the latter, and made uſe of the Sabine buckler in fighting againſt other ſtates.

Romulus, though principally attached to war, did not altogether neglect the civil policy of his infant kingdom. He inſtituted what was called the Senate, a court originally compoſed of a hundred perſons, diſtinguiſhed for their wiſdom and experience. He enacted laws for the adminiſtration of juſtice, and for bridling the fierce and unruly paſſions of his followers; and after a long reign ſpent in promoting the civil or military intereſts of his country, was, according to the moſt probable conjecture, privately aſſaſſinated by ſome of the members of that ſenate which he himſelf had inſtituted, in the year before Chriſt 717.

CHAP.

CHAP. LXXVIII.

OF THE SUCCESSORS OF ROMULUS.

THE ſucceſſors of Romulus were all very extraordinary perſonages. Numa, who came next to him, eſtabliſhed the religious ceremonies of the Romans, and inſpired them with that veneration for an oath, which was ever after the ſoul of their military diſcipline.

TULLUS Hoſtilius, Ancus Martius, Tarquinius Priſcus, and Servius Tullius, laboured each during his reign for the grandeur of Rome. But Tarquinius Superbus, the ſeventh and laſt king, having obtained the crown by the execrable murder of his father-in-law Servius, continued to ſupport it by the moſt cruel and infamous tyranny. This, together with the inſolence of his ſon Sextus Tarquinius, who, by diſhonouring Lucretia, a Roman lady, affronted the whole nation, occaſioned the expulſion of the Tarquin family, and with it the diſſolution of the regal government, in the year before Chriſt 509.

CHAP. LXXIX.

OF THE CONSULAR GOVERNMENT.

AS the Romans, however, were continually engaged in war, they found it neceſſary to have ſome officer inveſted with ſupreme authority, who might conduct them to the field, and regulate their military enterpriſes. In the room of the kings, therefore, they appointed two annual magiſtrates, called conſuls, who, without creating the ſame jealouſy, ſucceeded to all the power of their ſovereigns. This revolution was extremely favourable to the Roman grandeur. The conſuls, who enjoyed but a temporary power, were deſirous of ſignaliſing their reign by ſome great action. Each vied with thoſe who had gone before him, and the Romans were daily led out againſt ſome new enemy.

WHEN we add to this that the people, naturally warlike, were inſpired to deeds of valour by every conſideration which could excite them, that the citizens of Rome were all ſoldiers, and fought for their lands, their children, and their liberties, we need not be ſurpriſed that they ſhould, in the courſe of ſome centuries, extend their power over all Italy.

CHAP. LXXX.

OF CARTHAGE, AND THE FIRST PUNIC WAR.

CARTHAGE was an ancient city on the coaſt of Africa, founded by Dido, queen of Tyre, long before the foundation of Rome. The Carthaginians, by trade and navigation, had not only extended their dominion in Africa, but had got great footing in Spain. They alſo gave law to the iſlands of Corſica and Sardinia, in the Mediterranean ſea, and under colour of friendly aſſiſtance to the Romans, aimed at the ſovereignty of Sicily. This gave riſe to a ſucceſſion of hoſtilities between theſe rival ſtates, known in hiſtory by the name of Punic wars, in which the Carthaginians, with all their wealth and power, were an unequal match for the Romans. Carthage was a powerful republic, when Rome was an inconſiderable ſtate; but ſhe was now become corrupt and effeminate, while Rome was in the vigour of her political conſtitution. Carthage employed mercenaries to carry on her wars; Rome, as we have already mentioned, was compoſed of ſoldiers.

THE firſt war with Carthage laſted twenty-three years, and taught the Romans the art of fighting on the ſea, with which they had been hitherto unacquainted. A Carthaginian veſſel was wrecked on their coaſt; they uſed it for a model, in three months fitted out a fleet, and the conſul Duillius, who fought their firſt naval battle, was victorious.

ATTILIUS

ATTILIUS Regulus was appointed pro-conſul in Africa. He defeated the Carthaginian army, and took five thouſand priſoners. He reduced Clypea, a famous ſea-port, and other cities of Africa, and no peace could be obtained by the Carthaginians from Regulus, but on the hardeſt conditions. The Lacedemonians ſent Greek troops to their aſſiſtance, under Xantippus, a brave and experienced general.

FORTUNE now favoured the Carthaginians. Regulus was defeated and taken priſoner, with five hundred Romans, the companions of his misfortune.

THE Romans alſo ſuſtained great loſs by ſea; for on their return to Italy, the greateſt part of their fleet, conſiſting of 350 ſail, was deſtroyed by a ſtrong tempeſt, and both their conſuls periſhed. A like misfortune befel them the year after, when they loſt 150 ſhips.

THE Romans were ſo much diſcouraged by this repeated ſeries of unſucceſsful events, that they declined farther naval engagements, and decreed that ſixty ſhips only ſhould be kept at ſea to guard the Italian coaſts.

THE conſul Metellus, on the other ſide, raiſed the ſpirits of the Romans, by a dreadful overthrow of the Carthaginians in Sicily, under Aſdrubal their general. Twenty thouſand men were killed, and Twenty-ſix elephants were taken. For this action a ſplendid triumph was decreed to Metellus; and Aſdrubal, on his return to Carthage, was condemned and executed.

CHAP.

CHAP. LXXXI.

OF REGULUS.

THE behaviour of Regulus, the Roman general, may give us an idea of the ſpirit which then animated that people. The Carthaginians, wearied out with this tedious war, ſent ambaſſadors to Rome, to make overtures of peace. Regulus had now been a priſoner in Carthage five years; and the Carthaginians engaged him to plead their cauſe. But they firſt exacted a promiſe from him to return to Carthage, in caſe the embaſſy proved unſucceſsful. It was at the ſame time hinted to him, that his life depended on the ſucceſs of his negociation.

ON his arrival at Rome, he acquainted the Senate with the motive of his journey, and at the ſame time uſed every argument to diſſuade the Romans from peace, or an exchange of priſoners, who, he ſaid, "had ignominiouſly ſurrendered their arms to the enemy. And that, as to himſelf, he was far advanced in years, and looked upon death, though inflicted with the moſt cruel torture, as nothing in competition with the ſervice of his country." He at length prevailed on the Senate to comply with his noble and unparalleled counſel; and though he well knew the fatal conſequences to himſelf, the illuſtrious priſoner would not break his engagement with the enemy, but returned to Carthage. And it is horrid

rid to relate, that the Carthaginians impriſoned him in a dungeon, and cutting off his eye-lids, expoſed him to the ſun when its beams darted the ſtrongeſt heat. They next put him into a barrel ſtuck full of nails, whoſe points piercing his fleſh allowed him not a moment's eaſe. At laſt, to complete their cruelty, they nailed this noble Roman to a croſs, where he expired. By this one act only, did the Carthaginians bring an eternal infamy on themſelves and their country.

THE Romans hearing of the horrid deed, were greatly enraged, and delivered Hamilcar, the Carthaginian general, and other priſoners, to Marcia the wife of Regulus, who ſhut them up in an armory filled with ſpikes, with an intent to torture them, and inflict the puniſhment on them her huſband had received. The magiſtrates, however, interfered, and they were treated with great moderation, to let the enemy know, "that the Romans were too generous to inſult over the miſeries of unhappy men, though merited by the higheſt reſentment, and a juſt retaliation."

THE war between the two republics was now renewed, and carried on both by ſea and land with various ſucceſs, till at length a peace was concluded between them, in the year before Chriſt 239. Sicily was made a Roman province, and the Carthaginians engaged to deliver up all their priſoners without ranſom.

CHAP.

CHAP. LXXXII.

OF HANNIBAL, AND THE SECOND PUNIC WAR.

CARTHAGE, though corrupted, was not deficient in great men. Of all the enemies the Romans ever had to contend with, Hannibal the Carthaginian was the moſt inflexible and dangerous. His father Hamilcar had imbibed an extreme hatred againſt the Romans, and having ſettled the inteſtine troubles of his country, he took an early opportunity to inſpire his ſon, though but nine years old, with his own ſentiments. For this purpoſe he ordered a ſolemn ſacrifice to be offered to Jupiter, and leading his ſon to the altar, aſked him whether he was willing to attend him, in his expedition againſt the Romans. The courageous boy not only conſented to go, but conjured his father, by the gods preſent, to form him to victory, and teach him the art of conquering. That I will joyfully do, replied Hamilcar, and with all the care of a father who loves you, if you will ſwear upon the altar to be an eternal enemy to the Romans. Hannibal readily complied; and the ſolemnity of the ceremony, and the ſacredneſs of the oath, made ſuch an impreſſion upon his mind, as nothing afterwards could ever efface.

BEING appointed general at twenty-five years of age, he laid ſiege to Saguntum, a city of Spain, in alliance with the Romans. This breach of peace brought on the ſecond Punic war, which was carried

ried on with mutual bravery and animoſity. And ſo equal was the fate of arms between them, that both parties triumphed by turns. Hannibal had greatly the advantage at firſt. He over-ran all Spain, and being bent on the ruin of the Roman ſtate, he determined to carry the war into Italy. He ſurmounted all difficulties. He paſſed the Alps with an army of one hundred and forty thouſand horſe and foot, in the winter ſeaſon; and with a reſolution almoſt incredible, he vanquiſhed the Roman army under the conſuls Scipio and Sempronius. He afterwards engaged Flaminius, the Roman general, at the lake Thraſymenus. In this battle Flaminius was ſlain, and his army entirely defeated. Rome was in the utmoſt conſternation on this ſucceſs of the enemy, and Fabius Maximus was ſent with four legions in queſt of Hannibal, but conſtantly avoided coming to an engagement with him. This cautious conduct of Fabius greatly diſtreſſed Hannibal, who frequently offered him battle. The year after, the armies came to a general engagement at Cannæ, a town in Apulia. The Romans, under the conſuls Æmilius Paulus and Terrentius Varro, were again entirely routed. Fifty thouſand men were ſlain in the battle, and an hundred thouſand ſurrendered themſelves priſoners of war. And ſo great was the ſlaughter, that it is ſaid the conqueror ſent to Carthage three buſhels of gold rings, which had been taken from the ſlain.

HITHERTO victory declared on the ſide of the Carthaginians, and Rome was in the utmoſt diſtreſs. At this time Caius Scipio, a tribune of the ſoldiers,

ſoldiers, undertook the cauſe of his country. This young man being informed that ſome of the beſt families of Rome, deſpairing to ſave the commonwealth, had agreed to abandon Italy, and ſettle themſelves elſewhere, went directly to the aſſembly, and with his ſword drawn, ſwore, "that if they did not lay aſide that inglorious reſolution, and take an oath not to abandon the republic in its preſent diſtreſs, they ſhould all be immediately cut to pieces."

THESE threats, added to the ſpirit and courage of Scipio, brought them all into the engagement, and they mutually plighted their faith to each other to deliver their country, or to die in its ruins.

HANNIBAL had neglected to improve his conqueſt by not marching directly to Rome. This gave the Romans time to recover their late defeat. A new army of young men and ſlaves were ſent into Spain, and the Romans coming to an engagement in Sardinia, twelve thouſand Carthaginians were ſlain. Marcellus alſo greatly haraſſed Hannibal's troops, and repulſed him in ſeveral rencounters; but he at laſt fell into an ambuſcade, and was ſlain.

SCIPIO the younger was ſent into Spain, and made ſucceſsful campaigns. Hannibal was defeated by Hoſtilius and Claudius Nero. Aſdrubal, Hannibal's brother, was killed in battle, with the conſul Livius, and Spain was entirely ſubjected to the Romans.

SCIPIO was now made conſul, and ſent into Africa. The Numidians alſo ſent a powerful army under a ſecond Aſdrubal and Syphax, to the aſſiſtance

ance of the Carthaginians. Scipio ſurpriſed the camp of the enemy in the night, and by this artifice gained a complete victory.

SYPHAX was ſoon after taken priſoner by Maſiniſſa, king of Numidia, and carried to Rome. On this ſucceſs of the Romans in Africa, Hannibal was called home, after he had paſſed fifteen years in that country, to the great dread and terror of the Romans.

ON his return, Hannibal took the command of the African army at Zama, diſtant from Carthage, five days journey. The Roman army was alſo in a neighbouring plain, and the two generals had an interview, but nothing was agreed on. Scipio charged the Carthaginians with perfidy and injuſtice; upon which both ſides prepared for battle. The fate of Rome and Carthage was now to be decided. Both generals diſplayed the utmoſt bravery and experience in arms; but Hannibal was at laſt vanquiſhed, and victory remained with Scipio. Twenty thouſand Carthaginians were ſlain in the field, and as many taken priſoners. Hannibal betook himſelf to Carthage, and declared he was irrecoverably vanquiſhed, and that no choice was left, but to make peace. This was granted by the conquerors, but on the moſt rigorous conditions. Thus ended the ſecond Punic war, after it had continued ſeventeen years; and the power and grandeur of the Roman people were greatly increaſed, by this ſignal conqueſt over their rival for univerſal empire.

A POWERFUL alliance was ſoon formed againſt the Romans by Antiochus of Aſia, ſurnamed the Great,

Great, and Hannibal, the avowed enemy of Rome. Antiochus was defeated at Magneſia, by Cornelius Scipio, and his brother Africanus; and peace was granted to Antiochus, on condition that he ſhould recede from all the countries on this ſide mount Taurus in Greece.

CHAP. LXXXIII.

OF THE FATE OF SCIPIO AND HANNIBAL.

THE fate of the two generals, Scipio and Hannibal, was ſoon after determined. Scipio was charged with taking money of Antiochus, for the peace he had lately made with him, and retired to Linternum in Campania, where he died, exclaiming in ſevere terms againſt his country. He ordered words, to the following purport, to be engraved on his tomb: "Ungrateful country, thou ſhalt not poſſeſs my aſhes!"

His great rival Hannibal, after flying from place to place, to eſcape falling into the hands of the Romans, at laſt ſought an aſylum in the court of Pruſias, king of Bithynia. Hannibal making ſome ſtay there, that prince engaged him in the war with Eumenes, king of Pergamus. He gained for Pruſias ſeveral battles by land and ſea, when Hannibal imagined, that ſuch important ſervices would for ever ſecure him a faithful friend in that prince.

THE Romans, however, would not ſuffer him to reſt any where. They diſpatched Flaminius to Pruſias, to complain of his protecting Hannibal. The latter knew too well the motive of this embaſſy, and therefore determined not to give his enemies the opportunity of delivering him up. He at firſt attempted his ſecurity by flight; but perceiving, that the ſeven ſecret outlets, which he had contrived in his palace, were all ſeized by the ſoldiers of Pruſias, who, by this treacherous action, hoped to ingratiate himſelf with the Romans, he ordered poiſon, which he had long kept for this melancholy occaſion, to be brought to him; and, taking it in his hand, "Let us, ſaid he, free the Romans from a diſquietude, with which they have been long tortured, ſince they have not patience to wait for the death of a man, whom old age has already overtaken. The victory, which Flaminius gains over a naked betrayed man, will not do him much honour. This ſingle day will be a laſting teſtimony of the great degeneracy of the Romans. Their fore-fathers ſent notice to Pyrrhus, to caution him to guard againſt a traitor, who intended to poiſon him, and that at a time when this prince was engaged in an obſtinate war againſt them, in the very heart of Italy. But their inglorious ſons have deputed a perſon of conſular dignity, to excite Pruſias impiouſly to murder one, who is not only his gueſt, but his friend." Having uttered theſe words, he ſwallowed the poiſon, and died in the ſeventieth year of his age.

THUS

Thus fell, perhaps, one of the greateſt generals the world ever produced; and to whom, during the ſeventeen years of the Punic war, only two faults are imputed; firſt, his not marching immediately after the battle of Cannæ, with his victorious forces to Rome, in order to beſiege that city; and, ſecondly, his ſuffering their courage to be ſoftened and enervated, during their winter quarters in Capua. But this only ſhews, that human nature is frail, and that the greateſt have their errors. Theſe failings, however, are totally abſorbed in the ſhining parts of his character. He had the preſence of mind, even in the heat and fire of action, to take all advantages. And though his army conſiſted of ſo great a variety of nations, who were often in want both of money and proviſions, yet ſo artful was his management, that his camp was never once diſturbed with any inſurrection, either againſt himſelf, or any of his generals.

He muſt have been very fruitful in expedients, to be able to carry on, for ſo many years, a war in a far diſtant country, in ſpite of the oppoſition made at home, by a powerful faction, which refuſed him ſupplies of every kind, and thwarted him on all occaſions.

He was not only the warrior, but the ſtateſman. So ſuperior and univerſal was his genius, that he graſped all parts of government; and ſo great were his natural talents, that he was able to acquit himſelf of the various functions of it with glory.

He

He ſhone as conſpicuouſly in the cabinet, as in the field, being equally capable of filling civil or military employments. In a word there were united in his perſon, the warrior, the ſenator and the financier.

CHAP. LXXXIV.

OF THE THIRD PUNIC WAR, AND THE DESTRUCTION OF CARTHAGE.

A DISAGREEMENT between Maſiniſſa and the Carthaginians, about the limits of their territories, furniſhed freſh pretence of quarrel. The deciſion was referred to the Romans, who obliged the Carthaginians to give up to Maſiniſſa, the country in diſpute. This gave riſe to the third Punic war, in the year before Chriſt 148.

The Romans had now determined the fate of Carthage, and it was declared in the ſenate, that "Carthage muſt be deſtroyed." Cenſorinus and Manlius, then conſuls, were ſent to Africa with 150 gallies, 80,000 foot, and 4000 horſe, which terrifying the Carthaginians, they ſent ambaſſadors to Rome, to offer an unlimited ſubmiſſion. Anſwer was made, that the ſenate of Rome granted them their liberty, the enjoyment of their laws, all their territories, and other poſſeſſions, provided that within thirty days, they ſhould ſend

as

as hoſtages to Lilybæum 300 young Carthaginians, of the firſt diſtinction, and comply with the orders of the conſuls.

THESE ſevere terms were ſubmitted to, and the hoſtages were ordered to depart; but the cries, groans, and lamentations of their mothers, at their departure, whom they were to ſee no more, is much eaſier to be conceived than deſcribed.

No ſooner had the Carthaginian deputies arrived at the Roman camp, than they were told by Cenſorinus, that the people of Carthage muſt immediately deliver up all their arms to him; to which they were forced to conſent, and which was ſooner commanded than done.

CONSERINUS having applauded their obedience, told them, that the Roman people were determined totally to demoliſh Carthage; but that the inhabitants might remove from it, and found another city in their own territories, provided its diſtance from the ſea did not exceed ten miles.

THE moſt tremendous thunder from the ſkies, could not have more affected the Carthaginians, than did this ſentence of the conſul. They knew neither where they were, nor what they did or ſaid; but, tearing their clothes, rolled themſelves in the duſt. After ſome time, recovering from the firſt emotions of horror and deſpair, though deſtitute of men and arms, they ſhut their gates, and reſolved to make an obſtinate reſiſtance.

THE Roman conſul, thinking he had nothing to fear from them, made no great haſte to march againſt Carthage, whoſe inhabitants inſtantly ſet about making arms with incredible expedition.

The

The temples, palaces, and open ſquares, were all changed into ſo many arſenals, where men and women wrought day and night. And, becauſe materials were wanting to make ropes, the women cut off their hair, which amply ſupplied the want of proper materials.

THE Romans marched and inveſted the city, but were repulſed at every aſſault; and no material advantage was gained by them, during the whole campaign. The ſiege was carried on very ſlowly, and the beſieged recovered their ſpirits, having made the boldeſt ſallies, burnt their engines, and haraſſed their foragers.

THE Romans being determined on the deſtruction of Carthage, and uneaſy at the little progreſs made by their generals, ſent Scipio thither, in the year before Chriſt 144. His firſt buſineſs was to revive the diſcipline among the troops, which had been entirely neglected. He then prepared to carry on the ſiege with vigour. During the winter-quarters, Scipio endeavoured to defeat the enemies troops without the city, and in one engagement ſlew 70,000 of them.

EARLY the next ſpring, Scipio having attacked, at one and the ſame time, the harbour called Cothon, and the citadel, marched towards the forum, where was the moſt horrid ſpectacle of ſlaughtered people; ſome cut to pieces by the murdering weapons, others half-killed by the fall of horſes, others torn limb from limb, or half-buried in the earth, or trampled on, lay mangled in heaps in the moſt ſhocking manner.

THE

THE Carthaginians, wearied out with theſe ill ſucceſſes, beſought the Romans to ſpare the lives of all thoſe who ſhould be willing to leave the citadel. This was granted to all, except deſerters; and in conſequence thereof, there came out 50,000 men and women, who were ſent into the fields under a ſtrong guard.

CARTHAGE did not fall, without a remarkable inſtance of female heroiſm; for Aſdrubal, the Carthaginian general, being ſore preſſed by the Romans, fortified himſelf, with his wife and children, and nine hundred deſerters from the Roman army, in the temple of Æſculapius; but ſeeing ſmall hopes of ſucceſs, he came privately to Scipio, and threw himſelf at his feet. The Roman general immediately ſhewed Aſdrubal to the deſerters, who, tranſported with rage and fury at the ſight, vented millions of imprecations againſt him, and ſet fire to the temple. As the flames were ſpreading, Aſdrubal's wife dreſſed herſelf as ſplendid as poſſible, and placing herſelf, with her two children, in ſight of Scipio, ſpoke as follows, with a loud voice: "I call not down curſes upon thy head, O Roman, for thou only takeſt the privilege allowed thee by the laws of war. But may the Gods of Carthage, and thou in concert with them, puniſh according to his deſerts, the falſe wretch who has betrayed his country, his gods, his wife, and his children." Then addreſſing herſelf to Aſdrubal, ſhe exclaimed, "Perfidious wretch; thou baſeſt of creatures! this fire will preſently conſume both me and my children. But as for thee, go; adorn the gay tri-

umph of thy conqueror? and ſuffer, in the ſight of all Rome, the tortures thou ſo juſtly deſerveſt." She had no ſooner ſpoke theſe words, but ſhe cut the throats of her children, and threw them into the flames; ſhe afterwards ruſhed into the fire herſelf, and was followed by all the deſerters.

CHAP. LXXXV.

OF THE SUCCESS OF THE ROMAN ARMS, AND OF MITHRIDATES.

AFTER the conqueſt of Carthage, Rome had inconſiderable wars, but great victories. In theſe conqueſts the Romans ſtill allowed the ancient inhabitants to poſſeſs their territory. They did not even change the form of government. The conquered nations became the allies of the Roman people; which denomination, however, under a ſpecious name, concealed a condition very ſervile, and inferred, that they ſhould ſubmit to whatever was required of them.

WHEN we reflect on theſe eaſy conqueſts, we have reaſon to be aſtoniſhed at the reſiſtance which the Romans met with from Mithridates king of Pontus, for the ſpace of 26 years. But this monarch had great reſources. His kingdom, bordering on the inacceſſible mountains of Caucaſus, abounded

abounded in a race of men, whoſe minds were not enervated by pleaſure, and whoſe bodies were firm and vigorous; and he gave the Romans more trouble than even Hannibal.

THE different ſtates of Greece and Aſia, who now began to feel the weight of their yoke, but had not ſpirit to ſhake it off, were tranſported at finding a prince, who dared to ſhew himſelf an enemy to the Romans, and cheerfully ſubmitted to his protection.

MITHRIDATES, however, was at laſt compelled to yield to the ſuperior fortune of the Romans.—Vanquiſhed ſucceſſively by Sylla and Lucullus, he was at length ſubdued by Pompey, and ſtripped of his dominions and of his life.

IN Africa, the Roman arms met with equal ſucceſs. Marius, by conquering Jugartha, made all ſecure in that quarter. Even the barbarous nations, beyond the Alps, began to feel the weight of the Roman arms. Gallia Narbonenſis had been reduced into a province. The Cimbri, Teutones, and other northern nations of Europe, broke into this part of the empire. The ſame Marius, whoſe name was ſo terrible in Africa, then made the north of Europe to tremble. The barbarians retired to their wilds and deſerts, leſs formidable than the Roman legions.

BUT while Rome conquered the world, there ſubſiſted an internal war within her walls. This war had ſubſiſted from the firſt periods of the government. Rome, after the expulſion of her kings, enjoyed but a partial liberty. The deſcendants of the ſenators, who were diſtinguiſhed by

the name of Patricians, were inveſted with ſo many odious privileges, that the people felt their dependence, and became determined to ſhake it off. A thouſand diſputes on this ſubject aroſe betwixt them and the Patricians, which always terminated in favour of liberty.

THESE diſputes, while the Romans preſerved their virtue, were not attended with any dangerous conſequences. The Patricians, who loved their country, cheerfully parted with ſome of their privileges, to ſatisfy the people. And the people, on the other hand, though they obtained laws, by which they might be admitted to enjoy the firſt officers of the ſtate, and though they had the power of nomination, always named Patricians.

BUT when the Romans, by the conqueſt of foreign nations, became acquainted with all their luxuries and refinements; when they became tainted with the effeminacy and corruption of the eaſtern courts, and ſported with every thing juſt and honourable, in order to obtain them, the ſtate, torn by the factions between its members, and without virtue, on either ſide, to keep it together, became a prey to its own children.

CHAP.

CHAP. LXXXVI.

OF CATILINE'S CONSPIRACY.

ABOUT ſixty-one years before Chriſt, one of the moſt dangerous conſpiracies broke out that had ever threatened Rome. At the head of this conſpiracy was Lucius Sergius Catiline, who was deſcended from a very illuſtrious patrician family, of great antiquity. He had been brought up amidſt the tumults and diſorders of a civil war, and had been the inſtrument of the cruelties of Sylla, to whom he was devoted. Catiline had been accuſed of diſhonouring a veſtal virgin, and was even ſuſpected of murdering his ſon, that he might not ſtand in the way of his ſenſual gratifications. Deſtitute of either morals or probity, he diſcovered not the leaſt veneration for the Gods; and being ever diſguſted with the preſent, was always unhappy with reſpect to the future.

THOUGH maſter of few abilities, he was bold, raſh and intrepid, and had not even prudence enough properly to conceal his own infernal deſigns, where it was neceſſary he ſhould, in order to prevent their miſcarriage.

As extravagance is the firſt cauſe of the violation of all laws, ſo Catiline, having contracted vaſt debts, and being unable to pay them, grew deſperate, and aimed at nothing leſs than the higheſt and moſt lucrative employments. For this purpoſe he aſſociated with thoſe young Romans, whoſe

exceſſes in the freedom of wine, women and gaming, had ruined their fortunes, and rendered them the contempt of every diſcerning perſon in the city.

THESE abandoned wretches formed a horrid conſpiracy to murder the conſuls, and to put to death the greateſt part of the ſenators. Even the day was fixed, which was to have given birth to the moſt infamous attempt that ever happened in the commonwealth ſince the foundation of Rome. At the ſignal given by Catiline, they were to ruſh upon the conſuls and murder them; but Catiline being too haſty in his ſignal, it was not obeyed; and thus the maſſacre, was put off till another time.

SEVERAL women of the greateſt families in Rome, who were no leſs remarkable for their libertiniſm than their beauty, engaged in this plot out of complaiſance to their lovers. Among theſe was the famous Sempronia, who was as bold as ſhe was beautiful. She was a perfect miſtreſs both of the Greek and Latin tongues, and could ſing and dance to more advantage than became a virtuous woman; nor was ſhe wanting in any of thoſe charms which are capable of inſpiring a paſſion.

THIS conſpiracy was daily ſtrengthened by all the young people in Rome, who, having been rocked in the cradle of luxury, and enervated by a continual ſucceſſion of pleaſures; ſuch as had ruined themſelves by exceſſes, and were no longer able to ſupport their extravagancies; the ambitious, who aſpired to the higheſt poſts of the ſtate;

ſtate; and others, who had revenge, which they wanted to gratify on ſome ſuperior; all theſe, actuated by different paſſions, embarked in the cauſe of Catiline, who made them the largeſt promiſes, and at the ſame time, exhorted them to employ their intereſt, to procure his being elected conſul. No time could better ſuit the conſpirators, as Pompey was then engaged in a war in the eaſt, and Italy had no army to protect it.

CICERO, however, who was then conſul, found means to bribe Fulvia, a lady of an illuſtrious family, which ſhe diſhonoured by her criminal amours with one of the chief of the conſpirators. From this woman, Cicero got ſuch information, as enabled him to counteract all Catiline's projects.

SOON after, Cicero accuſed Catiline, while he was preſent in the ſenate, of his impious deſign; but he endeavoured to clear himſelf of the charge. Finding he could not bring the ſenators to his way of thinking, and being called by them an enemy and a parricide, he cried, in a furious tone of voice, "Since ſnares are every where laid for me, and thoſe to whom I am odious, exaſperate me beyond meaſure, I will not periſh ſingly, but involve my enemies in my ruin."

CATILINE having ſpoken theſe words, flew out of the ſenate-houſe, and ſending for the chief conſpirators, told them what had paſſed. Then exhorting them to murder the conſul, he left Rome the next night, accompanied by three hundred of his aſſociates, and went and joined Manlius. He cauſed lictors, with faſces and axes, to walk be-

fore him, as if he had really been a migiſtrate.—Upon the news of this inſurrection, the ſenate ordered Antonius, the conſul, to march the legions againſt the rebels, and Cicero to look after the peace of the city.

Soon after, Lentulus, Cethegus, Gabinius and two more, who were principals in the conſpiracy, were arreſted, convicted, and conveyed to different priſons. The conteſt in the ſenate was long and warm, reſpecting the nature of the puniſhment that ſhould be inflicted upon them. It was, however, at laſt reſolved, that they ſhould be put to death; and Cicero, upon the bare ſentence of the ſenate, and without ſubmitting the matter to the people, as was uſual, ordered them to be executed in the different priſons, in which they were confined. Theſe executions at once cruſhed the plot, and overturned all the deſigns of the conſpirators, who had that night reſolved to reſcue them from their confinement, that they might immediately join Catiline.

News being brought to Catiline's camp of the late execution, great numbers of his ſoldiers abandoned him in the night; but this did not diſconcert or diſhearten Catiline; for he was determined either to ruin the commonwealth, or periſh in the attempt. He thereupon raiſed new forces, filled the cohorts with them, and ſoon completed the legions, which were all inflamed with the ſame paſſion for blood and ſlaughter, and the deſtruction of their native country. By the good management of the conſul, Catiline at laſt found himſelf ſurrounded by the enemy. He therefore reſolved

ſolved to hazard a battle, though he was conſiderably inferior in number.

PETREIUS, who had ſerved thirty years in the field, and from a private ſoldier had been made a general, commanded for the republic, in the room of the conſul, who was ſuddenly taken ill. He engaged Catiline with the greateſt bravery, and the battle was ſuſtained on both ſides, with the utmoſt intrepidity. Petreius was at laſt victorious, and the rebels were all put to the ſword.

BUT Catiline, who could not bear the thoughts of ſurviving the ruin of his party, ruſhed into that part of the battle, where death was making the greateſt havock, and there fell a victim to his own folly and iniquity. He was afterwards found among the dead and mangled bodies of the rebels, which lay in heaps. On his pale and lifeleſs face was ſtill pictured the haughty ferocity of his ſoul, which even death could not extinguiſh.

CHAP. LXXXVII.

OF JULIUS CÆSAR, AND THE FIRST GRAND TRIUMVIRATE.

THE greater part of the world was now ſubdued, and the Roman empire was arrived to ſuch grandeur, that it could ſcarce extend itſelf farther. No outward force was ſufficient to ſubdue the power of the Romans. But the ſtate at length fell by its own weight, and the ambition of the leading men.

JULIUS CÆSAR, at this time, began to make a conſiderable figure in Rome. He had before enjoyed many public offices, and was now Prætor and governor of Sparta, where he greatly extended the frontiers of the Roman dominion. He alſo reduced Luſitania into a Roman province, and, on his return home, was received with the general acclamations of the people. But he declined a triumph, and was elected conſul.

CÆSAR now began to lay the foundation of his future grandeur. Pompey and Craſſus were competitors for the government. Cæſar undertook to reconcile theſe profeſſed enemies, and to unite them to himſelf. He ſucceeded in his deſign; and theſe three men agreed, "that nothing ſhould be tranſacted in the republic, without their joint approbation."

IN this manner was formed the firſt grand triumvirate, which totally ſubverted both the conſular and

and popular ſtate, the whole power being now veſted in the hands of the three greateſt men in Rome, as to valour, authority and riches. Thus fell the liberty of Rome, owing to venality and corruption, after having made ſuch an illuſtrious figure for many ages, in the year before Chriſt 58. It is no wonder, that it was ſoon after plunged into the greateſt miſeries, as it was impoſſible the triumvirs ſhould long agree together.

CÆSAR was no ſooner ſettled in the conſulſhip, but he confirmed all Pompey's acts, purſuant to the agreement made between them. And, in order to ſtrengthen his power by alliance with the firſt families, he married Calphurnia, the daughter of Piſo, and gave his daughter Julia in marriage to Pompey. He next endeavoured to ingratiate himſelf with the commons, and preferred a law for dividing the lands in Campania among the poorer citizens, who had three children or more. By theſe arts, and a boundleſs generoſity, he gained the favour of all ranks and degrees of men. The government of Syria was given to Craſſus; that of Spain to Pompey; and that of Gallia Ciſalpina was allotted to Cæſar. In this manner theſe three men divided the world among them. Cato inveighed againſt this diſtribution, but Cæſar cauſed him to be put under arreſt. Cicero alſo met with the like ill treatment, and was ſent to his government in Cilicia; and in order to ruin his intereſt, Cæſar aſſociated himſelf with Clodius, the profeſſed enemy of Cicero, although he had been lately engaged in a criminal correſpondence with Pompeia, Cæſar's wife.

THE

THE conqueſt of Gaul opened a large field for action. Cæſar ſet out for that country with four legions of Roman ſoldiers, and Pompey afterwards ſent him another. His ſucceſs was equal to his great courage and valour; for in the ſpace of ten years, he triumphed over the Helvetii, and confined them to their mountains. He defeated Arioviſtus, king of the Suevi; he ſubdued the Belgæ, and conquered all Gaul. The Romans alſo, under his conduct, croſſed the ſea, and, for the firſt time, ſet up their eagles in Britain. It is related by Plutarch, and other hiſtorians, that, in this progreſs of his army, he took either by force, or made ſubmit by the terror of his arms, eight hundred cities; that he ſubdued three hundred different nations, and that he defeated in different battles three millions of men; of which about a million were ſlain in battle, and an equal number were made priſoners. It is certain the commonwealth had never ſeen a greater commander; but the rapidity of Cæſar's conqueſts increaſed his ambition; and the riches he accumulated became the ſureſt inſtrument of bringing his great deſigns to the deſired iſſue.

CRASSUS carried on an unſucceſsful war againſt the Parthians in Syria, and there loſt his life. One of the Triumvirate being thus taken off, the jealouſy of the other two was ſoon perceived. Pompey was not able to bear an equal, nor Cæſar a ſuperior. A diſagreement between theſe great men broke out, which engaged their country in a civil war. Corruption was at this time got to an enormous height in the city, and faction and private

private intereſt prevailed in all public affairs. Pompey imagined it would be eaſy for him to triumph over his competitor; but Cæſar, by his mighty exploits in war, his great policy and induſtry, and by his bounty at home, ſecured himſelf a ſtrong party.

CICERO, about this time, returned to Rome from Cilicia. His abſence had prevented him from ſiding with either party, and he now endeavoured to act as mediator between both; but no propoſal of accommodation would be liſtened to. Pompey's party endeavoured to draw Cæſar from his government of Gaul, whilſt Cæſar, on the other hand, inſiſted that Pompey ſhould reſign his government alſo, and diſband his armies. At laſt, in the conſulſhip of Claudius Marcellus, and Lucius Lentulus, the Senate ordered Cæſar to diſband his army by a certain day. Cæſar upon this paſſed the Alps and halted at Ravenna, from whence he wrote to the Senate. In his letter he declared, that he was ready to lay down his command jointly with Pompey; but if that general kept his command, he, on his part, knew how to maintain himſelf at the head of his legions. He concluded his epiſtle in the following manner: "If I have not juſtice immediately done me, I will march to Rome." Theſe laſt words filled the aſſembly with horror, and Cæſar was commanded to reſign his army, on pain of being declared an enemy to his country. This decree of the Senate was as a declaration of war, and both parties had recourſe to arms. Mark Antony the tribune, as alſo

alſo Curio and Caſſius, quitted the city, and went over to Cæſar.

Cæsar immediately retired ſecretly from Ravenna, and went and joined his army, which was then near the Rubicon. He there found about five thouſand foot, and three hundred horſe; and with theſe inconſiderable forces he began the civil war. He halted for ſome time on the banks of the Rubicon, reflecting on the miſeries and calamities inſeparable from inteſtine wars. "If I do not croſs this river, ſaid he to himſelf, I am ruined; and, ſhould I paſs it, what multitudes ſhall I ruin!" After conſidering a little, and the animoſity of his enemies preſenting itſelf to his mind, he plunged into the river, and cried out, "Let us go whither the omens of the Gods, and the injuſtice of our enemies, call us. The dye is caſt."

The army having croſſed the Rubicon, Cæſar tore his robe in the preſence of the tribunes of the people, and implored the protection of his ſoldiers, when they all cried out with loud acclamations, that they were ready to die in the ſervice of their general. He then marched with all poſſible expedition and took Ariminum, which diffuſed terror all over Italy.

The Senate were divided in their reſolutions, and rather waited the conſequences of the preſent commotions, than provided for the general ſafety. Pompey, in great uneaſineſs and confuſion, could reſolve on nothing certain; and the Senators reproached him with being lulled aſleep by the deceitful ſhew which Cæſar made of reſtoring peace.

In this unſettled ſtate, he removed the ſeat of war from the neighbourhood of Rome to Apulia. The conſuls, with a great part of the ſenators followed the fortune of Pompey.

CHAP. LXXXVIII.

OF THE BATTLE OF PHARSALIA, AND THE DEATH OF POMPEY.

About this time Cæſar made himſelf maſter of Picenum; and having obtained ſome other advantages, before he ſet out for Spain, in order to drive Pompey's veterans from thence, he marched firſt to Rome, to ſettle ſome kind of government there. Having taken 3000 pounds weight of gold out of the treaſury, he left Rome, ſaying, that he was going to attack an army without a general, and that then he would go and combat a general without any army.

After ſeveral ſkirmiſhes and battles on both ſides, the armies of Pompey and Cæſar met on the plains of Pharſalia. In theſe armies was the flower of the Roman legions, whoſe bravery was to determinate the fate of that mighty empire. The animoſity and ambition of their chiefs, who were fired with the hopes of the riches and glory which muſt neceſſarily follow the conqueſt of this day, made every one conclude, that a general battle was

was unavoidable. Pompey having twice the number of ſoldiers that Cæſar had, thought himſelf ſure of victory; and his ſoldiers even quarrelled among themſelves about the ſhare of plunder.

Cæsar employed his time in a different manner. He exerted his utmoſt ſkill to improve his ſoldiers, and inſpire them with vigour and activity. Hearing that Pompey's army was drawn up in order of battle, he told his troops, with an air of the higheſt ſatisfaction, that the long-wiſhed for moment was arrived, in which it was in their power to gain immortal honour. Having thus ſpoken, he advanced with his troops towards the field of battle. Pompey was very much diſturbed by ill omens, but nevertheleſs exhorted his ſoldiers to behave courageouſly. As the armies approached, the two generals rode from rank to rank, to animate their ſoldiers. The ſignal was then given for battle, and the conteſt on both ſides was long and bloody, and ſeemed for ſome time equal. Pompey's cavalry charged with great vigour, and obliged the enemy to give ground. Cæſar inſtantly advanced with his reſerved corps, who attacking the faces of the enemy with their pikes, threw them into the greateſt diſorder. Cæſar purſued the advantage with ſo much vigour, that they were at laſt overpowered. The auxiliaries began the flight, though Pompey's right wing maintained their ground with great bravery. At this inſtant, Cæſar ordering his men to cry aloud, "Kill the foreigners, but ſave the Romans," the latter threw down their arms, and received quarter. In the mean time a dread-

ful

ful ſlaughter was made of the foreigners, who were flying with the utmoſt precipitation.

AFTER the battle, Pompey did not act conſiſtent with the character he had hitherto ſuſtained; but, mounting a horſe, went to Lariſſa, and from thence to the ſea-ſhore. The rich furniture, and other things which were found in Pompey's camp, were a convincing proof how much luxury had prevailed there. Fifteen thouſand men fell in this memorable battle, and twenty-four thouſand were taken priſoners.

POMPEY, though lately a great and powerful commander, was now obliged with a few friends only, to retreat to a fiſherman's bark, from whence he got on board another veſſel and made his eſcape. His misfortunes had now ſo completely conquered him, that he forgot to make uſe of thoſe advantages he ſtill had at ſea, being maſter of a powerful and victorious fleet. He fled to the iſland of Leſbos, where he had before ſent Cornelia his wife, and Sextus, his younger ſon, whom he took with him from Leſbos to Cyprus, and from thence came to Egypt.

POMPEY had been a great friend to Auletes, the father of the young Egyptian king; and it was chiefly through the influence of this illuſtrious Roman, that he was reſtored to his kingdom. He therefore expected to be aſſiſted, and received with equal kindneſs by the ſon. Pompey, on his drawing near to land, ſent meſſengers to Ptolemy to requeſt his protection and aid in his preſent diſtreſs. The king was then only thirteen years of age, and therefore conſulted his miniſters what anſwer

anſwer to return. At laſt, after various opinions, it was thought moſt expedient to diſpatch him. Achillas, and Septimus, a Roman commander, were ſent to execute this horrid deed.

THEY went to take Pompey on board a ſmall boat, under pretence that great veſſels could not approach the ſhore without much difficulty. The troops were drawn up on the ſea-ſide, as with a deſign to honour Pompey, with Ptolemy at their head. Pompey embraced Cornelia, (alas, little did he think for the laſt time!) and entered the boat, where he was ſhamefully murdered, in the ſight of his wife, and the young king. The murderers cut off his head, and threw his body on the ſand, where it had no other funeral than what one of his freedmen gave it, with the aſſiſtance of an old Roman, who was there by accident. Thus unworthily ended the life of Pompey the Great, in the fifty-ninth year of his age.

CORNELIA had ſeen Pompey maſſacred before her eyes, and it is eaſier to imagine the condition of a woman in the height of grief from ſo tragical a ſcene, than to deſcribe it. The Roman ſhips made off to ſea with all imaginable ſpeed. Cornelia and Sextus eſcaped firſt to Tyre, and from thence into Africa; but moſt of the other ſhips were taken by the Egyptian galleys, and all on board were cruelly put to the ſword; among whom was Lucius Lentulus the late conſul, who obſtinately rejecting all the propoſals that had been made by Cæſar, was the author of this fatal war.

CHAP

CHAP. LXXXIX.

OF CÆSAR'S EXPEDITION INTO EGYPT, AND HIS ATTACHMENT TO CLEOPATRA.

CÆSAR paſſed over into Egypt, and ſpent nine months at Alexandria with Cleopatra, queen of that country. This queen hearing that Cæſar was fond of women, laid a plot to attach him firſt to her perſon, and then to her cauſe; for ſhe was a woman who made nothing of proſtituting her perſon to any one, either through paſſion or intereſt. She deſired Cæſar to permit her to come in perſon, that ſhe might plead her own cauſe before him. This being eaſily granted, ſhe was privately conveyed into the city by her own ſervant, who carried her on his back, tied up in her bedding, to Cæſar's apartment in the citadel, where he threw down his burden, untied it, and up ſtarted the lady with the beſt airs ſhe could put on. Cæſar was pleaſed with her ſtratagem, and ſmitten with her beauty, which had all the effects ſhe wiſhed for.

CÆSAR having obtained a complete victory over the Egyptian army, Ptolemy endeavoured to eſcape in a boat, which ſunk, and he was drowned in the Nile. Cæſar then returned to Alexandria, and all Egypt ſubmitted to the conqueror.

CÆSAR gave the crown of Egypt to Cleopatra, in conjunction with Ptolemy her younger brother, who

who was only eleven years of age. The paſſion which Cæſar had conceived for that princeſs, was probably the ſole cauſe of his embarking in ſo dangerous a war, and his affection for her kept him much longer in Egypt than his affairs required. He paſſed whole nights in feaſting with her, and even intended to marry her; but, after continuing ſome months in Egypt, he was obliged to leave it in order to oppoſe Pharnaces, ſon of the great Mithridates. Pharnaces being conquered, and endeavouring to break into Boſphorus, was repulſed and ſlain by Aſander, who had revolted from him. Thus deſervedly fell a man, ſo rebellious to his father, and ungrateful to his friends. After this he ſet out for Rome with the utmoſt diligence, having ſettled his affairs in theſe parts, as well as time would permit.

CHAP. XC.

OF THE DEATH OF CATO.

ON Cæſar's return to Rome, the Senate decreed him an unlimited authority. He was appointed conſul for ten years, and he made Mark Antony his maſter of horſe. In the year preceding this appointment, Pompey's party gathered freſh ſtrength in Africa, under Scipio, Cato, and Juba king of Numidia. Cæſar marched an army into

into that country, and entirely defeated the enemy at Thapſus, a town on the ſea-coaſt. Upon this victory, Zama and other cities ſurrendered to Cæſar. Scipio was drowned in his paſſage to Spain; king Juba obliged a ſlave to diſpatch him; and Cato retired to Utica, a city in Africa, where he eſtabliſhed a kind of Senate, which conſiſted of 300 Romans. He at firſt intended to ſtand a ſiege, but finding the inhabitants were not to be relied on, he changed his reſolution, and adviſed his friends either to eſcape by ſea, or ſubmit to the mercy of Cæſar. He embraced them with uncommon tenderneſs, and diſcourſed on moral ſubjects, of which this was the theme: "The virtuous are only happy and free, and the wicked are ever wretched and ſlaves."

His ſons ſuſpecting he had ſome deſign on himſelf, at ſupper, took his ſword from him, which he did not then miſs. He afterwards threw himſelf on his bed, and read Plato's Dialogue on the Immortality of the Soul; then miſſing his ſword, which not being brought him ſo ſoon as he expected, he fell into a violent paſſion. At laſt, his friends, bringing it to him, implored him not to lay violent hands on himſelf, but to continue among them, as their only genius, guardian and protector. On receiving his ſword, he felt the point of it, and ſaid, "I am now my own maſter." He then read again, and afterwards fell into a ſound ſleep. At day-break he awoke, when he ſtabbed himſelf; but not doing it effectually, he ſtaggered and threw down a table, the noiſe of which brought in his ſlaves, his friends and his ſons,

ſons, who found him weltering in his gore. His phyſician replaced his bowels, and ſewed up the wound; but Cato, afterwards coming to himſelf, tore open the wound; and ruſhed out of life with fury, rage and indignation, which finiſhed Cæſar's war in Africa.

WHETHER the manner in which this great republican put a period to his life, was juſtifiable or not, has ever ſince been a matter of much diſpute. It muſt be owned, that he did not, on this occaſion, act conformably to his own ſyſtem of philoſophy; and if we try him by the laws of Chriſtianity, he will ſtill appear more culpable. Life is but a ſhort ſummer's campaign, in which we have many battles to fight, many breaches to mount, many ſtrong fortreſſes to ſtorm. The prudent general, however unfortunate he may have been for a long time, experience teaches us, often proves at laſt ſucceſsful, and gives us a convincing proof, that it is cowardice to deſpair, though in all human appearance every thing ſeems loſt. We ought, however, to allow Cato ſome favourable circumſtances. We muſt conſider the age in which he lived, and the barbarity of thoſe times, in which ſuicide was not forbidden either by religion or laws. Shall Cato become the ſport and mockery of thoſe people, to whom he once gave laws? Shall he live to ſee his country, once the ſeat of ſweet liberty and freedom, become the den of tyranny and oppreſſion? Shall his eyes behold her laws ſubverted, venality and corruption carrying every thing before them, and that once fair and ſtately city Rome, the miſtreſs of the world, now, through faction and party, precipitating into a pile of ruins?

CHAP.

CHAP. XCI.

OF CÆSAR'S SUCCESS, HIS TRIUMPHS, AND HIS DEATH.

CÆSAR purſued his proſperous fortune with great rapidity. Beſides his conqueſts in Alexandria, and over Pompey's party in Africa, he went into Spain and marched in perſon againſt the two ſons of Pompey, who, under Labienus, had raiſed a powerful army. The armies came to an engagement in the plains of Munda Cæſar, after great hazard of being entirely routed, animated his ſoldiers with the greateſt reſolution, and gained a complete victory over the enemy. Thirty thouſand were killed on the ſpot, the generals were diſperſed, and all Spain ſubmitted to the conqueror.

WHEN Cæſar returned to Rome, he triumphed four times in one month. He rewarded his ſoldiers with great liberality, and exhibited public ſhows with great magnificence, for the diverſion of the people; and to remove every cauſe of jealouſy, he beſtowed the honours of the ſtate on Pompey's friends equally with his own adherents.

MANY of the ſenators, however, who had received theſe favours at the hands of Cæſar, ſecretly upbraided themſelves for accepting of his kindneſs, at the expence of public liberty. Many were alſo diſſatisfied with the change of government, and the ambitious conduct of Cæſar, who now attempted

to

to aſſume the regal title. Theſe ſought to accompliſh his ruin, and in private cabals it was agreed, that the liberty of the commonwealth could not be longer maintained without the death of the dictator.

BRUTUS and CASSIUS were, by Cæſar's appointment, prætors for that year. Thoſe men were at the head of that party. The conſpirators carried on their plot, with all imaginable caution and ſecrecy; and the better to juſtify their deſigns, deferred it till the Ides of March, on which day Cæſar was to be declared king. A famous augur told Cæſar, that great dangers threatened him on the Ides of March; and thoſe writers, who would add horror to the deſcription of this day, tell us, "that the world wore a gloomy and heavy preſage of Cæſar's fate; that wild beaſts came into the moſt frequented parts of the city; that there were apparitions in the ſtreets, and illuminations in the ſkies; and that inauſpicious ſacrifices damped the hearts of all men, except the aſſaſſins, who, with an incredible ſerenity of mind, waited the approaching opportunity of ſacrificing the uſurper."

CÆSAR's wife having had frightful and ominous dreams the preceding night, perſuaded him not to go abroad that day; but Decimus Brutus, one of the conſpirators, calling on him in the morning, and laughing at thoſe ſilly omens, took him by the hand, and led him out of his houſe. As Cæſar was going into the ſenate-houſe, he met the augur who had forewarned him of the dangers of that day. "The Ides of March are come," ſaid Cæſar.

Cæſar. "True," replied the augur, "but they are not yet paſt."

SCARCE had Cæſar taken his ſeat, but all the aſſaſſins preſſed about him, and ſued for favours, which they knew would not be granted. The ſign was given. Immediately one, oppreſſed with the greatneſs of the attempt, made an irreſolute paſs at him. Cæſar then ruſhed upon Caſca, and beat him to the ground. But while they were ſtruggling, another of the conſpirators came behind him, and plunged his dagger into his boſom. At the ſame time Caſſius wounded him in the face, and Brutus in the thigh. Till this time he had made a very vigorous reſiſtance, but now made no more, and ſubmitting to the ſtrokes of a perſon who owed to him his life, he only uttered theſe words: "And thou too, my ſon Brutus!" Cæſar uſed to call him by this tender name, ſuppoſing him to be his illegitimate ſon by an intrigue with Servilia. Growing now faint with the loſs of blood, he reeled to Pompey's ſtatue, where covering his face with his robe, and drawing his ſkirts to his knees, that he might fall decently, he ſunk down and expired, having received twenty-three wounds.

CÆSAR had long before been adviſed by his friends to be more cautious of the ſecurity of his perſon, and not to walk, as was his common practice, among the people, without arms or any one to defend him. But to theſe admonitions he always replied, "He that lives in fear of death, every moment feels its tortures: I will die but once." At laſt, thus fell in the fifty-ſixth year of his age, the conqueror of the Gauls, of Pom-

pey, and the Senate, the maſter of the Roman republic and the world, who died without uttering the leaſt complaint, or ſhewing any mark of grief or weakneſs, in the year before Chriſt 43.

It is not to be omitted here, that among other noble ſchemes and ordinances, which tended to the grandeur of the city of Rome, and the enlargement of the Roman empire, Cæſar reformed the Calendar; and with the aſſiſtance of the moſt able aſtronomers, regulated the year according to the courſe of the ſun. Two months were added to the Calendar, and the whole year was divided into 365 days. He alſo added one day to every fourth year in the month of February, and that year was named Biſſextile or Leap Year. This reckoning of time, from his regulation, was called the Julian account of time; and ſome ages after, the Old Style, in oppoſition to the New, or Gregorian Style. This laſt is now generally followed in moſt parts of Europe, and reckons eleven days forwarder. With the death of Cæſar ended the firſt Triumvirate, or government of the Roman empire by three perſons, Pompey, Cæſar, and Craſſus.

CHAP.

CHAP. XCII.

OF ANTONY'S ORATION, AND ITS EFFECTS.

CÆSAR was no ſooner dead, but the conſpirators acquainted the ſenate with the motives of their undertaking, and exhorted them to join in an action, which had reſtored the liberty of their country; but moſt part of the aſſembly were terrified and filled with amazement. Many left the Senate, and retired to their own houſes, to wait the iſſue of ſo bold and tragical an action.

In this diſpoſition of the Senators, Brutus and Caſſius went into the city; and preceded by an herald, with the ſymbols of liberty, publicly proclaimed they had killed the tyrant of their country, and exhorted the people to join in reſtoring the liberty of the commonwealth. The people, no leſs ſtruck with terror at this deed than the Senators, and now greatly degenerated from the virtue of their anceſtors, did not declare in their favour.—The conſpirators, ſurpriſed at this indolence of the people, retired to the Capitol; and Brutus is by Seneca charged with imprudence, that in freeing his country of a tyrant, he had it not in his power to aboliſh tyranny.

Antony, Cæſar's friend, was at this time conſul, and the city was divided into two parties; the one took part with the conſpirators, the other with Antony and Lepidus. Brutus now ſaw with regret, that the death of the uſurper of the public

liberty would create freſh calamities in the commonwealth. Antony ſummoned the Senate, who never met on a more important occaſion; at the ſame time he carried all Cæſar's effects and papers to his own houſe. In this aſſembly of the Senate, as both parties were afraid of each other, they entered into a treaty, or the appearance of agreement; and with joint conſent it was decreed, that no enquiry ſhould be made into the Dictator's death; that all his acts ſhould be confirmed, and his funeral performed at the public expence. This laſt article was given in change to Antony. He pronounced the funeral oration, and exerted the whole power of his rhetoric to work on the paſſions of the multitude. He read Cæſar's will in the preſence of all the people, and expatiated largely on the love he bore them, and his generoſity in bequeathing to each citizen a ſum of money. He then diſplayed the Dictator's bloody robe, and his image in wax, in which were repreſented the three-and-twenty wounds he had received at his death. And when he found the people agitated with grief and anger, he ſwore by the Gods of Rome, the protectors of the empire, to revenge his death, and conjured them to favour him, in doing his duty to the father of his country, and their kind benefactor. Rage and fury ſucceeded to grief and anger; and when the fire was put to the funeral pile, the people ſeized the firebrands in order to burn the houſes of the conſpirators, againſt whom they now expreſſed the moſt bitter imprecations; but being without arms, they were repulſed by a proper guard appointed to protect them.

THE Senate and conſpirators were equally offended at this artful ſpeech of Antony; and complained, that the conſul, contrary to the decree of the Senate, and his own promiſe, had ſo pathetically enlarged on the praiſes of Cæſar, with a view only to excite the rage of the people, and promote their ruin. By this conduct they ſaw full well, how little Antony was to be depended on. The conſpirators, to avoid the preſent heat of the people, left the city, and on different pretences retired to their ſeveral governments. Brutus declared, "that he would willingly ſpend the remainder of his days in baniſhment, provided Cæſar's creatures did not invade the public liberty." Antony, ſenſible that he had too openly declared himſelf, and raiſed a ſuſpicion of his intentions in the Senate, endeavoured by ſome acts of ſelf-denial to reconcile himſelf to them, and regain their favour. To this end he began to ſoften the harſh expreſſions of his funeral oration, and remonſtrated to them how neceſſary it was to quiet the minds of the people, and to prevent the calamities of a civil war; but all this ſeemingly candid declaration could not clear him from the ſuſpicion of a deſign to eſtabliſh himſelf in the ſovereignty.

CÆSAR, by his will, had adopted Octavius, his ſiſter's grandſon, and appointed him his heir. This young Roman was at Apollonia in Greece, when he firſt heard of his uncle's murder, and the unſettled ſtate of Italy. He immediately determined to ſet out for Rome, and ſupport his pretenſions. His arrival entirely fruſtrated the intentions of Antony. In a ſolemn manner he directly claimed

his adoption, and took upon him the name of Cæſar. He put on the appearance of civility to Antony, at the ſame time that he upbraided him for his double dealing. Theſe diſputes between them for ſome time were carried on with warmth, and Antony accuſed Octavius with a deſign to aſſaſſinate him. He alſo cauſed four legions to advance near Rome; and Octavius raiſed an army of ten thouſand men in Campania. Cicero engaged the Senate to declare in his favour; and indeed, the Senate, Antony and Octavius, ſeemed all to play a double part, in order to deceive each other; the former, with a hope that theſe mutual feuds might end in the deſtruction of the chief of each party.

CHAP. XCIII.

OF THE SECOND TRIUMVIRATE.

DIFFERENCES being at laſt accommodated between Octavius and Antony, it was agreed that they, in conjunction with Lepidus, ſhould inveſt themſelves with the ſupreme authority during five years, under the name of Triumviri. It was alſo agreed, that Antony ſhould have all Gaul, except Narbonne, which Lepidus was to have, with Spain; whilſt Octavius was to poſſeſs Africa, Sicily, and Sardinia, with the other iſlands; and that Italy, and the

the eaſtern provinces, ſhould continue for a time in common. In this manner did three men again divide the empire of the world, in the year before Chriſt 41.

THEY further agreed, to their eternal infamy, to deſtroy all their enemies; on which occaſion Cicero cauſed the greateſt controverſy. Antony was his implacable enemy, and would come to no firm accommodation till his deſtruction was determined. Lepidus, who was little better than a tool, conſented to this. Octavius, on account of his former friendſhip, would have ſaved his life; but at laſt he ignominiouſly conſented to his death. They proſcribed three hundred ſenators, and upwards of two thouſand knights, ſo that Rome was now in a moſt horrible ſituation, nothing being heard but cries and lamentations in every part of it, and murders were every where committed by the ſoldiers

CHAP. XCIV.

OF CICERO'S DEATH.

THE Triumviri carried their inhumanity to ſuch lengths, as to give up to one another their neareſt relations. Lepidus ſacrificed his brother Paulus to his two colleagues; Mark Antony abandoned to Cæſar his uncle Lucius; and Octavius

gave up to Antony, Cicero, to whom he was bound by the ſtricteſt obligations.

CICERO, while on his flight, ſeeing ruffians coming towards him, ordered his litter to be ſet down, and quietly ſubmitted his neck to Pompeius Lena, whom he before had ſaved from condemnation. This wretch cut off his hands and his head, and carried them to Antony, who inſulted over them.

SOME authors tell us, that it was his cuſtom to have the heads of thoſe, whom he had proſcribed, brought upon his table, and that he there uſed to feed his eyes a long time with this cruel ſpectacle. Fulvia, his wife, ſays Dion, ſpit upon Cicero's head, and laying it in her lap, pulled out the tongue, and pierced it ſeveral times with her bodkin. The head and hands being afterwards, by order of the cruel Antony, fixed upon the roſtrum, the people were ſtruck with horror, to ſee the remains of a man, whoſe unequalled eloquence had ſo often triumphed in that very place. Thus died, about the ſixty-fourth year of his age, one of the greateſt orators the world ever produced.

CHAP.

CHAP. XCV.

OF THE DEATH OF BRUTUS AND CASSIUS.

ABOUT forty years before Chriſt, a deciſive battle was fought, in which Antony commanded on one ſide, and Marcus Brutus and Caſſius on the other. Victory declared for Antony; on which Caſſius, by his own order, was killed by his ſervant, and Brutus fell upon his ſword, and expired.

SUCH was the end of Brutus and Caſſius, who, as ſome relate, died by the ſame weapons, with which they had ſtabbed Cæſar. The Triumviri, by this victory, eſtabliſhed their empire on the ruins of the commonwealth, its liberties being loſt in the plains of Pharſalia, and buried with Brutus and Caſſius, the laſt Roman republicans.

THE conquerors ſpent ſome days in wreaking their vengeance on the perſons of the vanquiſhed. Brutus's head was ſent to Rome, and laid at the feet of the late Dictator's ſtatue; at the ſame time his aſhes were ſent to his wife Portia, the daughter of Cato, who, it is ſaid, on receiving this ſad preſent, killed herſelf by ſwallowing hot burning coals.

CHAP. XCVI.

OF ANTONY AND CLEOPATRA.

CÆSAR then returned to Italy, and Antony, after viſiting Athens, where he was preſent at the conferences of the philoſophers, croſſed into Aſia with all his troops, to eſtabliſh the authority of the triumvirate.

CLEOPATRA, queen of Egypt, who had poiſoned her younger brother, that ſhe might reign alone, met him at Tarſus in Cilicia, which proved his deſtruction; for her beauty, wit and art inflamed him almoſt to madneſs, and extinquiſhed all his military ardour.

CLEOPATRA was then twenty-five years of age, when the graces of her perſon were more powerful than the magnificence of her dreſs. The brilliancy of her equipage, on entering the river Cydnus, will hardly admit of a deſcription. The poop of her ſhip flamed with gold, the ſails were of purple ſilk, and the oars were inlaid with ſilver. A pavilion of cloth of gold was raiſed upon the deck, under which appeared the queen robed like Venus, and ſurrounded with the moſt beautiful virgins of her court, of whom ſome repreſented the Nereids, and others the Graces. Inſtead of trumpets were heard flutes, hautboys, harps, and ſuch other muſical inſtruments, warbling the ſofteſt airs, to which the oars kept time, and rendered the harmony enchanting. Perfumes were burnt on

on the deck, which ſpread their odours to a great diſtance on the river, whoſe ſhores were covered with an infinite number of people, crying out, that Venus was coming to make Bacchus a viſit for the good of Aſia.

GREAT feaſts were every day made between Antony and Cleopatra; and it was at this time, that Arſinoe, Cleopatra's ſiſter, was, at the requeſt of that cruel queen, put to death. It was alſo, at one of theſe feaſts, that Cleopatra had two of the fineſt pearls in her ears that were ever ſeen, each of which being valued at about fifty thouſand pounds ſterling. She melted one of theſe pearls in vinegar, and ſwallowed it. She would have done the ſame with the other, but was prevented. This other pearl was afterwards conſecrated to Venus, by Auguſtus, who carried it from Alexandria to Rome.

CLEOPATRA accompanied Antony as far as Tyre, and he followed her to Alexandria, where they ſpent the whole winter, in the higheſt exceſs of luxury and effeminacy. Antony afterwards returned to Rome, and married Octavia the ſiſter of Cæſar, and widow of Marcellus; but he ſtill retained his fondneſs for Cleopatra, and met her at a town in Phœnicia, from whence he returned with her to Egypt. He gave her Phœnicia, the lower Syria, and Cyprus, with great part of Cilicia, Judæa, and Arabia. He alſo made her a preſent of the libraries of Pergamus, in which were about two hundred thouſand volumes, and ſhe placed them in a new library, which ſhe built where the former ſtood. She had a taſte for polite

lite learning and the ſciences, and underſtood ſeveral languages. She omitted no kind of arts to keep Antony in her chains; and he entered Alexandria in triumph, dragging at his chariot wheels the king of Armenia, laden with golden chains, and preſented him in that condition to Cleopatra, who was pleaſed to ſee a captive king at her feet. At one of their banquets, when Antony was intoxicated with wine, ſhe preſumed to aſk him to give her the Roman empire, which he was not aſhamed to promiſe her.

In the mean time, Cæſar having triumphed over all the republicans, thought it time to break with his colleagues. He wanted to reign ſingly, and was therefore determined, if poſſible, to rid himſelf of them. He eaſily removed Lepidus, who, being little eſteemed by his ſoldiers, was abandoned by them in the midſt of his camp, which Cæſar became maſter of, by his artful conduct, and ſecret negociations. Lepidus was afterwards reduced to ſuch an abject ſtate, as to become even the pity of his enemies.

Cleopatra had two ſons by Antony, one of whom was called Alexander, and the other Ptolemy. He heaped a profuſion of honours on theſe young princes, and celebrated the coronation of their mother with the utmoſt magnificence. Matters being carried to this pitch by Antony, he gave great diſguſt to the Romans, and particularly to Octavia, his wife. She ſet out to meet Antony, with Cæſar's conſent, who gave it with no other view, but that Antony's paſſion for Cleopatra, might induce him to act diſhonourably by

Octavia,

Octavia, and thereby increaſing the indignation of the Romans againſt Antony, he ſhould have a plauſible pretence for drawing his ſword againſt him.

Every thing ſucceeded to Cæſar's wiſhes; for Octavia received a letter from Antony, in which ſhe was ordered to come no further than Athens; and accordingly ſhe ſtopped there. Cleopatra, who very much dreaded the charms and virtues of Octavia, employed all her artifice to prevent Antony from giving her a meeting. She aſſumed an air of melancholy, and would frequently let fall a tear on his approach, which ſhe would wipe away immediately, affecting to conceal her weakneſs and grief. This had its deſired effect; for he at laſt ordered Octavia to return to Rome. On her return, ſhe took the greateſt care of her family, and behaved in ſuch a manner as procured her immortal honour. She loved her huſband in ſpite of his ill treatment, and could not bear to think, that his ungenerous behaviour to her ſhould again kindle the flames of a civil war.

How oppoſite was the character of Octavia to that of Cleopatra! How amiable does the former appear even amidſt repeated inſults; and how contemptible the latter amidſt the parade of magnificence!

Antony now ſuffered himſelf to be perſuaded to divorce Octavia, and declare war againſt Cæſar, both which he accordingly did. He then aſſembled his forces at Samos, where he and Cleopatra lived as luxurioufly as they had done in Egypt. Hither ſeveral kings had orders to ſend arms, proviſions

viſions and ſoldiers; and others to ſend muſicians, dancers and buffoons; ſo that frequently, when a ſhip was thought to come loaded with military ſtores, it proved to be only ſcenes, players, and machines.

ANTONY's temper, however, began at laſt to be much ſoured, and he even ſuſpected, that Cleopatra had deſigns on his life, and would never eat any thing till ſhe had firſt taſted it. Cleopatra perceiving his ſuſpicion, poiſoned the tops of the flowers, with which ſhe and Antony, according to the cuſtom of thoſe times, were crowned at their meals. Antony being inflamed with wine, Cleopatra propoſed drinking their flowers; on which he inſtantly broke off the tops of them with his fingers, and, throwing them into a goblet of wine, was going to drink them, when Cleopatra ſtopped him, ſaying, "I am the perſon whom you ſuſpect of deſigning to poiſon you; but now judge, whether I ſhould want opportunities to diſpatch you, if you were become tireſome to me, or if I could live without you." Then ordering a priſoner to be brought in, who had been ſentenced to die, ſhe obliged him to drink off the liquor, when he expired immediately. This rivetted Antony's fetters beyond all hopes of ſhaking them off.

CHAP.

CHAP. XCVII.

OF THE BATTLE OF ACTIUM, AND THE DEATH OF ANTONY.

ANTONY, being loſt in luxury and effeminacy with Cleopatra, gave Cæſar time to get his forces together, who might otherwiſe have been eaſily defeated, had Antony come upon him before he was prepared. Antony's fleet conſiſted of five hundred large ſhips, on board which was an army of two hundred thouſand foot, and twenty two thouſand horſe. Cæſar had only two hundred and fifty ſhips, eighty thouſand foot, and twelve thouſand horſe. Antony was adviſed by his ableſt officers not to engage by ſea; but Cleopatra adviſing the contrary, they came to a general engagement, near the city of Actium, in Epirus. Victory was for ſome time doubtful, till the retreat of Cleopatra, who fled with the whole Egyptian ſquadron, and was precipitately followed by Antony, declared every thing loſt; for Antony's army immediately ſubmitted to Cæſar.

ANTONY and Cleopatra eſcaped to Alexandria, where ſhe put many great perſons to death, fearing they might take up arms againſt her, on account of the defeat ſhe had met with. To avoid falling into the hands of Cæſar, ſhe formed the very extraordinary deſign of having her ſhips in the Mediterranean, carried into the Red-ſea, over the Iſthmus of ſeventy miles; but in this ſhe was prevented

prevented by the Arabians, who burnt them all. Antony finding himſelf deſerted by all his followers, for ſome time ſecluded himſelf from company in his houſe, which he called Timonium, where he pretended to act the part of Timon the man-eater; but he ſoon returned to Cleopatra, and with her ſpent the remainder of his life.

THEY agreed to ſend ambaſſadors to Cæſar to ſue for peace; and Antony ſubmitted to the meanneſs of demanding life of him, on the ſhameful conditions of paſſing it at Athens, as a private perſon, if Cæſar would give Egypt to Cleopatra and her children. The queen, however, was ſo treacherous as to give private orders to her ambaſſadors, to mention her only in the treaty.—Cæſar would not admit Antony's ambaſſadors to an audience; but he gave a favourable reception to thoſe of the queen, being particularly deſirous of ſecuring her perſon to adorn his triumph, and her treaſures, to enable him to pay the debts he had contracted to defray the expences of the war.

THE ambaſſadors proving unſucceſsful, Antony endeavoured to extinguiſh in himſelf the ſenſe of his preſent misfortunes, and the apprehenſion of thoſe that threatened him, by abandoning himſelf to feaſting and voluptuouſneſs. Cleopatra and he regaled themſelves alternately, and emulouſly contended to excel each other in the incredible magnificence of their banquets. Cleopatra, however, foreſaw what might happen, and collected all ſorts of poiſon, to try which of them occaſioned death with the leaſt pain. She made the experiment of their virtues and ſtrength upon condemned criminals,

nals, whereby ſhe found, that the ſtrongeſt poiſons cauſed death the ſooneſt, but with great torment; and that thoſe which are gentle, brought an eaſy but ſlow death. She tried the bitings of venomous creatures, and cauſed various kinds of ſerpents to be applied to different perſons. She every day made theſe experiments, and diſcovered at length, that the aſp was the only one which cauſed neither torture nor convulſions, and which, throwing the perſon bit into an immediate heavineſs and ſtupefaction, attended with a ſlight perſpiration upon the face, and a numbneſs of all the organs of ſenſe, gently extinguiſhed life; ſo that thoſe, in that condition, were angry when any one awakened them, or endeavoured to make them riſe, like people exceedingly ſleepy. This was the poiſon ſhe fixed upon; but applied herſelf with extraordinary ſolicitude in careſſing Antony, to diſpel his ſuſpicions and complaints.

Cæsar being fully ſenſible, that it was of the higheſt importance to him not to leave his victory unfiniſhed, inveſted Peluſium, and ſummoned the governor to open the gates. Seleucus, who commanded there for Cleopatra, had received ſecret orders upon that head, and ſurrendered the place without waiting for a ſiege. Such was the wickedneſs of this queen, in whom the moſt odious vices were complicated. She abſolutely renounced all modeſty, had a violent propenſity to fraud, injuſtice, and cruelty; and, what is worſe than all, was a moſt deteſtable hypocrite. While the rumour of this treaſon ſpread in the city, Cleopatra ordered

ordered her moſt precious moveables to be carried to a place of ſecurity.

Cæsar was in hopes of making himſelf maſter of Alexandria in a ſhort time, by means of the intelligence he held with Cleopatra, on which he relied no leſs than on his army. Antony being ignorant of her intrigues, prepared for an obſtinate defence. He made a vigorous ſally, and returned victorious into the city, which was the laſt effort of his expiring genius; for, after this exploit, his fortitude and ſenſe of glory forſook him, or were of no more ſervice to him. Inſtead of purſuing his victory, and keeping a watchful eye over Cleopatra, who betrayed him, he flew to her in his armour, and threw himſelf at her feet. The palace echoed with acclamations, as though the ſiege had been raiſed, and Antony and Cleopatra ſpent that day, and part of the night, in the moſt abandoned folly.

Antony now reſolved to make the laſt attempt both by ſea and land, with a fixed reſolution to conquer or die. He ordered his attendants to fill him out wine plentifully, ſaying, "This may be, perhaps, the laſt ſervice you will be able to do me; for to-morrow you may change your maſter, when I, ſtretched on the ground, ſhall be no more."

On the approach of day, Antony drew up his forces on ſome riſing ground out of the city, and from thence beheld his gallies, which were rowing out of the port, and going to attack thoſe of Cæſar; but how ſhall I expreſs his aſtoniſhment, when he beheld his admiral delivering up his fleet to

to his enemy! At the ſame time, his cavalry, ſeeing this, deſerted him, and went over to Cæſar, when his infantry was obliged to ſubmit. Unhappy Antony, in vain do you fly to the palace to ſeek Cleopatra, that you may murder her for her perfidy; ſhe is not there; the ignominious wretch is retired!

CLEOPATRA had ſecured herſelf from his fury among the tombs, which quarter was fortified with good walls, and the gates were ſhut. She deſired that Antony ſhould be told that ſhe had deſtroyed herſelf. Struck with the idea of her death, he paſſed immediately from the exceſs of rage to the moſt violent tranſports of grief, and thought only of following her to the grave. Having taken this reſolution, he ſhut himſelf up in his apartment with a freed-man, whom he had cauſed to take off his armour, and commanded him to plunge his dagger into his boſom. But his ſervant, full of affection, reſpect, and fidelity for his maſter, ſtabbed himſelf with it, and fell dead at his feet. Antony looking upon this action as an example for him to follow, thruſt his ſword into his body, and fell upon the floor in a torrent of his blood, which he mingled with that of his faithful ſervant.

AT that moment an officer came to let him know, that Cleopatra was alive. He no ſooner heard her name pronounced, than he opened his dying eyes, ſuffered his wounds to be dreſſed, and cauſed himſelf to be carried to the fort, where ſhe had ſhut herſelf up. Cleopatra would not permit the gates to be opened to give him entrance, for fear of ſome ſurprize; but ſhe appeared at a lofty window,

window, from whence ſhe threw down chains and cords. Antony was made faſt to theſe, and Cleopatra, aſſiſted by two women, who were the only perſons ſhe had brought with her into the tombs, drew him up. Never was there a more moving ſight. Antony, all bathed in his blood, with death painted in his face, was dragged up in the air, turning his dying eyes and extending his feeble hands to Cleopatra, as if to conjure her to receive his laſt breath; while ſhe with her features diſtorted, and her arms ſtrained, pulled the cord with her whole ſtrength. When ſhe had drawn him up to her, and placed him on a bed, ſhe threw her clothes upon him, and, making the moſt mournful exclamations, cut off his hair, according to the ſuperſtition of the Pagans, who believed that that was a relief to thoſe who died a violent death. Her cries recalling his fainting ſpirits, and ſeeing the affliction ſhe was in, he told her, with a view to comfort her, that he ſhould die in peace, ſince he ſhould expire in her arms; and that he did not bluſh at his defeat, ſince he had been vanquiſhed by Romans. Having thus ſpoken, he expired, being then in the fifty-third year of his age. His death put an end to all the civil wars, and gave Cæſar an opportunity of completing his ambitious deſigns.

CHAP.

CHAP. XCVIII.

OF THE DEATH OF CLEOPATRA.

JUST about the time that Antony breathed his laſt, Proculeius, who had received particular orders to ſeize Cleopatra, arrived from Cæſar.—He could not refrain from ſhedding tears on this melancholy occaſion, which was aggravated by the bloody ſword that was preſented to him. The queen refuſed to go with him, but permitted him to ſpeak to her from without.

PROCULEIUS, after having obſerved the ſituation of the ſepulchre, went and informed Cæſar of his obſervations. Cæſar then ſent Gallus to ſpeak with her, which he did in the ſame manner as Proculeius. In the mean time, the latter bringing a ladder, and being followed by two officers, got in at the window, where Antony had been drawn up, and went down to the gate, where Cleopatra was talking to Gallus. One of her female attendants ſeeing him, ſhrieked and cried out, "Ill fated princeſs, thou art taken!" Cleopatra had raiſed a dagger to ſtab herſelf, when Proculeius catching her in his arms, thus addreſſed her: "You injure both Cæſar and yourſelf, in attempting to deprive him of ſo noble an opportunity to exert his clemency." He ſeized her dagger, and ſhook her robes, to diſcover if any poiſon was concealed under them. Cæſar then

ſent

ſent a freed-man to guard Cleopatra, ordering him to uſe her like a queen, but to prevent her from laying violent hands on herſelf.

Cæsar then entered Alexandria without further oppoſition, and gave Cleopatra fair hopes of the kindeſt treatment; though he intended only to pervert her treaſure to his own purpoſes, and reſerve her perſon to grace his triumph. But when he had both in his power, he diſregarded her, and ſhe found ſhe had no other means of avoiding the diſgrace of adding to the glory of his triumph, than by putting a period to her life.

Cæsar went and paid her a viſit, when ſhe endeavoured to captivate that young conqueror, as ſhe had before captivated Julius Cæſar and Antony. But, alas, the charm was now broken! Cæſar, with the utmoſt coolneſs, only adviſed her not to deſpond, declaring that he would treat her with all poſſible tenderneſs.

He permitted her to diſpoſe of her jewels as ſhe thought proper; and, after giving her the kindeſt aſſurances, he left her. Cæſar imagined he had artfully over-reached Cleopatra, by inſpiring her with the love of life, which he in fact wiſhed to prolong, only for the ſake of his triumph; but herein he ſoon found his miſtake.

Cæsar had before given Cleopatra leave to bury Antony, which ſhe did with the utmoſt magnificence. According to the cuſtom of Egypt, ſhe cauſed his body to be embalmed with the moſt exquiſite perfumes of the eaſt, and placed it among the tombs of the Egyptian kings.

CLEOPATRA hearing that Cæſar intended to ſend her and her children away within three days, conjured him to let her pay her laſt oblations to the manes of Antony, which he granted. She then viſited Antony's tomb, ſtrewing it with flowers, and watering it with tears. She then returned to her chamber, went into a bath, and from thence to table, where a ſplendid entertainment was prepared. When ſhe roſe from table, ſhe wrote a letter to Cæſar, wherein ſhe earneſtly deſired to be laid in the ſame tomb with Antony; and having made all leave her chamber, except her two women, ſhe ſhut the door, ſat down upon a bed, and aſked for a baſket of figs, which a peaſant had lately brought. This ſuppoſed peaſant was one of the queen's domeſtics, who had eluded the vigilance of the guards. She placed the baſket by her, and a moment after lay down, as if ſhe had fallen aſleep; but that was the effect of the aſp, which was concealed among the fruit, and had ſtung her in the arm, which ſhe had held to it. The poiſon immediately communicated itſelf to the heart, and killed her without pain.

THUS died, in the thirty-ninth year of her age, this princeſs, whoſe wit and beauty had made ſo much noiſe in the world, after having reigned twenty-two years, from the death of her father, twelve whereof ſhe had paſſed with Antony. She was a woman of great parts, as well as of great wickedneſs, and ſpoke ſeveral languages with the utmoſt readineſs. In her death ended the reign of the Ptolemies in Egypt, after it had continued, from the death of Alexander, 294 years.

CÆSAR,

CÆSAR, on the receipt of Cleopatra's letter, inſtantly diſpatched a meſſenger to her, who found her dead on a golden couch, dreſſed in royal robes, and looking like one aſleep, with one of her maids dead at her feet, and the other expiring. Cæſar was very much troubled at Cleopatra's death, as it robbed him of the nobleſt ornament of his triumph. He ordered her body to be buried near that of Antony, agreeable to her requeſt, which was accordingly done with the greateſt funeral pomp. Her women had alſo a pompous interment, in memory of their fidelity. After Cleopatra's death, Egypt was made a Roman province, and governed by a prefect ſent from Rome for that purpoſe.

CÆSAR having now greatly enlarged the Roman dominions, was received at Rome as a conqueror, who had put an end to the miſeries and calamities of moſt nations. He triumphed three days ſucceſſively with extraordinary magnificence; firſt for Illyricum, ſecondly for the victory at Actium, and thirdly for the conqueſt of Egypt. On this occaſion the temple of Janus was ſhut, which was the third time ſince the foundation of Rome, after having ſtood open 205 years.

CHAP.

CHAP. XCIX.

OCTAVIUS CÆSAR ASSUMES THE TITLE OF AUGUSTUS AND EMPEROR.

OCTAVIUS CÆSAR, now conſidering himſelf as ſupreme governor of the Roman empire, aſſumed the title of Auguſtus and Emperor, and reſolved to ſhew all the clemency of a wiſe prince, as well as the art of a refined politician. His firſt care was to make the adherents of Antony his friends; after this he gave ſplendid entertainments to thoſe in power, and amuſed the people with ſhows and plays. He regulated the many abuſes that had crept into the ſtate, baniſhed corruption from the Senate, and allowed the people the free poſſeſſion of their liberties. Having ſettled every thing in the moſt excellent order, a variety of thoughts crowded on his mind, and he reflected for a conſiderable time, whether he ſhould continue to rule the empire, or reſtore it to its former ſtate. Sylla and Julius Cæſar were two examples too recent to be ſoon forgotten. The former, by giving up his power, was ſuffered to die peaceably in his bed; whereas the latter, by maintaining it, was aſſaſſinated by the hands of his beſt friends, who afterwards triumphed in the deed.

NOT being able to determine for himſelf, he conſulted his two beſt friends, Agrippa and Mecæna.

cænas. Agrippa adviſed him to reſign it; but Mecænas was of a different opinion. He inſiſted on it, that it would be impoſſible for the ſtate to ſubſiſt but under a monarch, whoſe perſon and power would be equally ſecure, under a mild and wiſe adminiſtration. He followed the advice of Mecænas; and though he offered to reſign his power, he had no intention of ſo doing. The Senate and people, however, unanimouſly refuſed to accept his reſignation; ſo that he had the pleaſure of being forced to accept of that which he wiſhed for.

It may be ſaid, that now ended the greateſt commonwealth upon earth, and commenced the greateſt monarchy. The empire of Rome was extended over the whole globe. In Europe, they were in poſſeſſion of Italy, both the Gauls, Spain, Luſitania, Greece, Illyricum, Dacia, Pannonia, with part of Britain and Germany; in Aſia, of Aſia Minor, Armenia, Syria, Judæa, Meſopotamia, and Media; in Africa, of Egypt, Numidia, Mauritania and Lydia.

Beſides theſe great nations, many leſſer provinces and iſlands were tributaries to the Romans. At home alſo, on a luſtrum of the people now made, there were found four millions ſixty-three thouſand inhabitants, in the city and ſuburbs of Rome, which at this time was about fifty miles in compaſs.

After Auguſtus was inveſted with the ſupreme power, he governed with great moderation, inſomuch that the Romans became fond of his government, and in full Senate gave him the title of

of the "Father of his Country." He acted with ſo much juſtice and clemency, that after his death, it was ſaid of him, that it had been well he had never been born, or had never died. From the battle of Actium, Auguſtus reigned forty-four years, and died at Nola in Campania, in the ſeventy-ſixth year of his age.

In the reign of this prince, when all the world was at peace, was born at Bethlehem in Judæa, the Prince of Peace, *Jeſus Chriſt* our *Saviour*.—Herod was, at this time, the Roman governor of Judæa, under Auguſtus; Cornelius Lentulus, and Calpurnius Piſo were Conſuls of Rome.

CHAP. C.

OF THE ARTS AND SCIENCES, AND LEARNED MEN AMONG THE ROMANS.

DURING the firſt ages of the republic, the Romans lived in a total neglect, or rather contempt of all the elegant improvements of life.—War, politics, and agriculture, were the only arts they ſtudied, becauſe they were the only arts they eſteemed. But upon the downfal of Carthage, the Romans having no enemy to dread from abroad, began to taſte the ſweets of ſecurity, and to cultivate the arts.

THEIR progreſs, however, was not gradual, as in the other countries we have deſcribed. The conqueſt of Greece at once put them in poſſeſſion of every thing moſt rare, curious or elegant.

ASIA, which was the next victim, offered all its ſtores; and the Romans, from the moſt ſimple people, ſpeedily became acquainted with the arts, the luxuries, and refinements of the whole earth.

ELOQUENCE they had always cultivated as the high road to eminence and preferment. The orations of Cicero are inferior only to thoſe of Demoſthenes.

IN poetry, Virgil yields only to Homer, whoſe verſe, like the proſe of Demoſthenes, may be conſidered as inimitable. Horace, however, in his ſatires and epiſtles, had no model among the Greeks, and ſtands to this day unrivalled in that ſpecies of writing.

IN hiſtory, the Romans can boaſt of Livy, who poſſeſſes all the natural eaſe of Herodotus, and is more deſcriptive, more eloquent, and ſentimental. Tacitus indeed did not flouriſh in the Auguſtan age, but his works do himſelf the greateſt honour, while they diſgrace his country and human nature, whoſe corruption and vices he paints in the moſt ſtriking colours.

IN philoſophy, if we except the works of Cicero, and the ſyſtem of the Greek philoſopher Epicurus, deſcribed in the nervous poetry of Lucretius, the Romans, during the time of the republic, made not the leaſt attempt.

IN tragedy, they never produced any thing excellent; and Terence, though remarkable for purity

rity of ſtyle, wants that *comica vis*, or lively vein of humour, which diſtinguiſhes the Greek comedians, as well as our Shakeſpeare.

CHAP. CI.

OF THE MANNERS AND PRINCIPAL OCCUPATIONS OF THE ANCIENT ROMANS.

UNDER the kings, the neceſſities of life and the dangers of war divided the cares of the Roman people, for the ſpace of 244 years. Under the Conſuls, when they had no war abroad, they were agitated at home by an evil ſtill more dangerous. The domineering ſpirit of the Patricians, oppoſed by that of independence amongſt the Plebeians, held Rome in almoſt continual broils. Thus, between domeſtic troubles and foreign wars, the ancient Romans had only ſhort intervals of tranquillity. Theſe precious times were given to agriculture. Then the difference of ranks made none in occupations. The great were not leſs laborious than the common people; and thoſe two conditions ſo diſtinct in the city, under the titles of Patricians and Plebeians, in the country were loſt in the general name of huſbandmen.

THE firſt magiſtrates, and the generals of the armies, cultivated their fields and threſhed their grain with thoſe arms which had vanquiſhed the enemy and ſupported the ſtate. And the Roman people bluſhed not to give the command of their armies to thoſe illuſtrious labourers, taken from the plough, to be intruſted with the ſafety of their country.

HISTORY furniſhes many of thoſe examples, not only in the early times of the republic, but alſo in thoſe flouriſhing ages when the Romans, already maſters of Italy, cauſed their power to be reſpected beyond the ſeas.

I SPEAK not, therefore, of Quinctius Cincinnatus alone, who was found working in his field by thoſe who came to ſalute him dictator. Marcus Curius, after having conquered the Sabines and the Samnites, and after having driven Pyrrhus out of Italy, was poſſeſſed of but one ſmall farm, which he cultivated himſelf. The elder Cato was never weary of viſiting it, and could not but admire the greatneſs of ſoul of its maſter, whom he took for his model. By his example, he betook himſelf to agriculture. He has even left us ſome works upon the ſubject. He went out to work with his ſlaves, and returned to ſit at the ſame table, eating the ſame bread with them, and drinking of the ſame wine. Scipio Africanus, after having defeated in Spain four of the greateſt Carthaginian generals, after having conquered Hannibal himſelf, and rendered Carthage tributary to Rome, took up the ſpade, planted, and grafted his trees.

IF

If the magiſtrates and great men lived in this manner, what may we judge of the other citizens, who, ſtill more attached to the culture of their lands, becauſe more at their own liberty, quitted it not unleſs called to the toils of war? The Romans, in the firſt and happy ages of the republic, (I ſpeak of thoſe in the eaſieſt circumſtances,) were all labourers, and all the labourers were ſoldiers.

Such were the manners and principal occupations of the Roman people, before they were corrupted by riches and luxury. Probity, ſimplicity, and the love of labour were virtues as common at Rome in thoſe times, as they were rare in the ſucceeding ages. "For when riches," ſays Salluſt, "began to be held in honour, and were found neceſſary to pave the way to power and glory, virtue was no longer eſteemed; poverty was accounted ſhameful, purity of manners was looked upon as the effect of melancholy and miſanthropy; and the fruits of theſe riches were luxury, avarice, and pride."

CHAP. CII.

OF THE ROMAN MEALS, AND THEIR BEHAVIOUR AT TABLE.

IN the glorious days of the republic, meals were prepared with care, but without art or delicacy. Gaiety, and the freedom of agreeable converſation gave them their higheſt reliſh. Cato the Cenſor, as auſtere as he was upon other occaſions, unbended his brow at table. He profeſſed himſelf well pleaſed with his old age, which, whilſt it diminiſhed the neceſſity of eating and drinking, made amends by the taſte for, and pleaſure of converſation.

WHEN he was at his country-houſe, he always invited ſome of his friends to ſupper, and made merry with them. His long experience of the world rendered his converſation equally uſeful to perſons of his own age, and to young people. All liſtened to him with pleaſure. Perſuaded that the table preſerves friendſhip, the common converſation at Cato's table was in praiſe of illuſtrious citizens; and he allowed no other perſons, either to be well or ill ſpoken of. He was attentive and dextrous, in evading all occaſions for doing it.

IT was thus that by the help of converſation, the ancients rendered the pleaſures of the table uſeful, and that they avoided the uſual conſequences of licentiouſneſs at meals. Horace ſtill preſerved that taſte, and was ſenſible of all its value.

" O noctes

" O noctes cænæque deûm! &c.
Hor. Sat. 6. Lib. 2.

" O nights that furniſh ſuch a feaſt,
" As even Gods themſelves might taſte!
" Thus fare my friends, thus feed my ſlaves,
" Alert on what their maſter leaves.
" Each perſon there may drink, and fill
" As much or little as he will,
" Exempted from the bedlam-rules
" Of roaring prodigals and fools;
" Whether in merry mood or whim,
" He takes a bumper to the brim,
" Or better pleas'd to let it paſs,
" Grows mellow with a ſcanty glaſs.
" Nor this man's houſe, nor that's eſtate,
" Becomes the ſubject of debate;
" Nor whether Lepos the buffoon,
" Can dance or not, a rigadoon:
" But what concerns us more, I trow,
" And were a ſcandal not to know;
" If happineſs conſiſts in ſtore
" Of riches, or in virtue more;
" Whether eſteem or private ends,
" Directs us in our choice of friends;
" What's real good without diſguiſe,
" And where its great perfection lies.
FRANCIS's HORACE.

BUT the Aſiatic luxury, making its way to Rome, very ſoon infected their tables. Sumptuouſneſs, delicacy, and profuſion were carried to the greateſt exceſs. The cook, who anciently was the loweſt of all the ſlaves, became the moſt important officer in the houſe. What was at firſt only a low and contemptible employment, became a difficult and important art. The price of a cook, ſays Pliny, was rated at as much as would have formerly ſufficed for the expence of a triumph.

No mortal was ſo highly eſteemed as that ſlave who was the beſt ſkilled in the art of ruining his maſter.

HORACE thus reproaches the voluptuaries of his time.

" Vix tamen eripiam, poſito pavone, &c.
HOR. Sat. 2. Lib. 2.

———" Yet I ſhall ne'er prevail,
" To make our men of taſte a pullet chuſe,
" And the gay peacock with its train refuſe;
" For the rare bird at mighty price is ſold,
" And lo! what wonders does his tail unfold!
" But can thoſe whims a higher guſto raiſe,
" Unleſs you eat the plumage that you praiſe?
" Or does its beauties when 'tis boiled remain?
" No; 'tis the unequall'd beauty of his train
" Deludes your eye, and charms you to the feaſt;
" For hens and peacocks are alike in taſte.
FRANCIS's HORACE.

QUINTUS HORATIUS, the orator, was the firſt who taught the Romans to eat peacocks, at a feaſt which he gave, when he was created Augur.—They became ſo much in faſhion, that they were thought eſſentially neceſſary to every entertainment. Hence Cicero, in one of his letters, tells Pætus, that he had been ſo bold as to give a ſupper to Hirtius, without a peacock.

CHAP.

CHAP. CIII.

OF THE HEAD DRESSES OF THE ROMAN LADIES.

THE Roman ladies wore very high head-dreſſes. With the help of borrowed hair, they ſurrounded the head with ſo many treſſes, knots, and curls, diſpoſed in different ſtories and towers, that the whole formed a ſort of building. Sometimes they gave their hair a military air, the form of a helmet, or the figure of a buckler.

THE mitre was alſo another kind of head-dreſs. It was the ſame to the women as the hat to the men. More divided than the mitre we are acquainted with, like it, it had two pendants faſtened below the chin. There were ſome ornaments for the head, which were regarded as a mark of modeſty and virtue. One of theſe was a pretty broad riband, with which the women filleted up their hair, and then formed it into knots behind. There were ſome alſo, which were peculiar to particular families.

LIGHT coloured hair was moſt in faſhion. Both men and women dyed it to make the colour more lively. They perfumed it, and applied eſſences to give it a luſtre. Sometimes they covered it with gold duſt, to make it ſtill more brilliant. That mode came from Aſia. Joſephus ſays, that it was much practiſed among the Jews. The Emperors Verus and Gallienus followed it. The hair of Commodus, according to Herodian, was become

become ſo fair and ſhining, that when he was in the ſun, his head appeared all on fire.

Dye and duſt were the only means in uſe, among the ancients, to ſet off their hair. They knew nothing of our powder. No ancient authors mention it. The fathers of the church, who reproach the women with all the various artifices they uſed to heighten their charms, take no notice of powder; nor is it ſpoke of in any of the old romances, which enter into ſuch minute details with regard to the finery of both ſexes. We find nothing of it in old portraits, although the painters of them always repreſented perſons as they were cloathed and dreſſed.

History informs us, that *Margaret de Valois*, who was mortified with having very black hair, had recourſe, to all ſorts of artifices to ſoften the colour. If powder had been then in uſe, ſhe might have ſpared herſelf all that pains. The firſt of the French writers, who has ſpoke of powder, is *L'Etoile*, in his journal, under the year 1593.—He relates, that nuns were ſeen walking the ſtreets of Paris powdered and curled. From that time powder came into faſhion in France by degrees, and from thence paſſed into the other countries of Europe.

CHAP.

CHAP. CIV.

OF THE FAVOURITE COLOURS OF CLOTHES.

THE common colour of clothes was white. It was alſo the moſt honourable, independent of the dignities which were denoted by the purple. When the ladies began to wear various colours, they choſe thoſe which they thought became them beſt. It was a precept given them by Ovid.

" Try every one, what beſt becomes you wear,
" For no complexion all alike can bear.
" If fair the ſkin, black may become it beſt,
" In black the lovely fair Briſeis dreſs'd.
" If brown the nymph, let her be cloath'd in white,
" Andromeda ſo charm'd the wond'ring ſight.

THE ſame poet ſo far from reducing the whole art of dying to the colour of purple, ſpeaks of a blue, which reſembles the ſky when it is unclouded; of a ſea-green, which he believes to be the dreſs of the nymphs; of the colour which tinctures the apparel of Aurora; of that which imitates the myrtles of Paphos; and, in ſhort, of many others, as numerous, he ſays, as the flowers of the ſpring.

CHAP. CV.

OF THE ROMAN CALENDAR.

THE Romans reckoned the days of their months by Kalends, Nones, and Ides. Romulus always began his months upon the firſt day of the moon, and was followed in this by the author of the other accounts, to avoid an alteration in the immoveable feaſts; therefore, every new moon one of the inferior prieſts uſed to aſſemble the people in the capitol, and call over as many days as there were between that and the nones. From this cuſtom, and the Greek verb καλεω to call, the firſt of theſe days had the name of Calendæ.

THE Nones were ſo called, becauſe they reckoned nine days from the Ides.

THE Ides were generally about the middle of the month, and the word is derived from iduare, an obſolete verb, ſignifying to divide.

THE Calends were always fixed to the firſt of every month; but the Nones and the Ides, in four months, were on different days from the other eight. For March, May, July, and October had ſix Nones each, the other months only four. Therefore, in the four firſt, the Nones were the ſeventh, and the Ides the fifteenth; in the other months, the Nones were the fifth, and the Ides the thirteenth.

CHAP.

CHAP. CVI.

ON THE INVENTION OF WATER CLOCKS.

THE Romans were near 460 years, without knowing any other diviſion of the day than morning, noon, and night. The firſt inſtrument which they had to divide the hours, was a ſun-dial, brought from Sicily, after the taking of Catana, by Marcus Valerius Meſſala, in the year of Rome 477.

ALTHOUGH this dial, drawn for the meridian of Catana, which was different from that of Rome, could not ſhow the hours exactly; yet, imperfect as it was, the Romans conformed to it for the ſpace of 99 years, till Quintus Marcus Philippus, who was cenſor with Paulus Æmilius, gave them another more exact. This, of all the acts of his cenſorſhip, was that which obtained him the greateſt applauſe.

SCIPIO NASICA, five years after, in the year of Rome 595, firſt brought into uſe, and placed under cover, a water-clock, which ſhewed the hours equally by day and night.

To form an idea of theſe clocks, we may conceive a pretty large baſon filled with water, which by a little hole contrived in the bottom, emptied itſelf into another veſſel of nearly the ſame capacity, in the ſpace of twelve hours; and where the water riſing gradually, brought up perpendicularly a bit of cork, or the figure of a genius pointing to the

the hours, which were marked one above another, on columns or pilaſters.

THE Romans were ignorant of the uſe of clocks with wheels. We are even uncertain of the time, and the author of that invention. The preſent which was made to Charlemagne of a ſtriking clock, was looked on as a wonder. Æginard ſays, that it was a water-clock, which marked the hours by the fall of ſome balls of metal upon a bell, and by ſome figures of men, which opened and ſhut certain doors contrived in the clock, according to the number of the hours.

CHAP. CVII.

OF THE ROMAN MONEY.

THE Quadrans was the ſmalleſt braſs coin, of the ſame value as our farthing. The Es, or As, was equal to one penny Engliſh. The Obolus was equal in value to one penny Engliſh. The Centuſſis was the greateſt braſs coin, equal to ſix ſhillings and threepence of our money.

THE Seſtertius was the leaſt ſilver coin, equal to one penny and three farthings Engliſh. The Denarius was the chief ſilver coin among the Romans, value ſeven pence three farthings. The Drachma was in uſe among the Romans, though a Greek coin; value the ſame as the Denarius. The Seſtertium

tertium contained a thouſand Seſtertii; value about eight pounds one ſhilling and five pence halfpenny. The Libra, or pound, conſiſted of twelve ounces of ſilver, or ninety-ſix drachmas or denarii; value three pounds Engliſh money. The Mino was originally a Greek coin of the ſame value. The talent contained twenty-four Seſtertia, and ſix thouſand Denarii; value 187 pounds ten ſhillings.

THE Aureus Denarius was the moſt remarkable gold coin among the Romans, and was worth more than twenty ſhillings Engliſh.

THE Romans had no other money but braſs, till the war with Pyrrhus, king of Epirus, five years before the Carthaginian war, when ſilver was firſt coined.

CHAP. CVIII.

OF ELOQUENCE, AND THE ORIGIN OF THE PROFESSION OF ADVOCATES AMONG THE ROMANS.

THE art of ſpeaking in public ſoon became part of the education of youth, and was cultivated even by perſons of more advanced years. After Rome had made choice of the republican conſtitution, eloquence ſeemed abſolutely neceſſary. For, without the talent of ſpeaking, how was it poſſible for them to ſhare in the government,

ment, propoſe laws, deliberate upon the intereſts of the commonwealth, and obtain offices. In conſequence of this, they imitated the Greeks, in accuſtoming themſelves to eloquence from their earlieſt youth; and the more powerful the commonwealth became, the more was that art cultivated.

But it did not attain its higheſt perfection till after a very conſiderable time, during which the neceſſity and habit of ſpeaking in public ſerved them inſtead of art. It was not till after their commerce with the Greeks, that, charmed with the beauty of the diſcourſes of their orators, they were deſirous of learning the rules of eloquence, and for that purpoſe called in maſters from Greece.

Under theſe maſters, thoſe great orators were formed, who ſhewed, that the Romans were capable of equalling the Greeks in eloquence. The taſte for it was become ſo general towards the end of Cicero's life, that even the fair ſex conceived it for their glory.

History gives us an example of this in the perſon of Hortenſia, daughter of the famous orator Hortenſius. The diſcourſe is ſtill extant, which ſhe pronounced, for exempting the Roman ladies from the tax, which the triumviri had laid upon fourteen hundred of them, to raiſe troops againſt Brutus and Caſſius.

Beſides this obligation to ſpeak in public upon the affairs of the ſtate, which were either tranſacted in the ſenate or the aſſembly of the people, there was one peculiar to thoſe whom the people had

had choſen for their patrons, who in that quality were obliged to defend their clients, and to plead themſelves, or cauſe their friends to plead for them, without any other advantage, except the glory of ſupporting the intereſts of thoſe who were under their protection.

But as ſoon as the Emperors had deprived the people of the right of chuſing their magiſtrates, and of giving their ſuffrages in trials and public deliberations, patrons and clients, becoming mutually uſeleſs, ſubſiſted no longer. Individuals having patrons no longer to defend their cauſes, entruſted them to thoſe citizens, whom they judged moſt eloquent, and beſt verſed in the laws.

Eloquence, till then diſintereſted, and actuated ſolely by the love of glory and public good, became in conſequence of venality, a ſource of mean avidity and ſordid lucre. Such was the riſe of the profeſſion of advocates. Juvenal, in his ſeventh ſatire, ridicules thoſe of his time, who affected to appear in public in litters, dreſt magnificiently, and with a great train; and who carried their oſtentation ſo far, as to wear gems of great value on their fingers at the bar, that they might be conſidered as extremely rich, and make their employers pay the dearer for their ſervice.

——————————" Purpura vendit
" Cauſidicum, vendunt amethyſtina, &c.

" Nor can I wonder at ſuch tricks as theſe;
" The purple garments raiſe the lawyers fees,
" And ſell him dearer to the tool that buys:
" High pomp and ſtate are uſeful properties.

" The

" The luxury of Rome will know no end;
" For ſtill the leſs we have the more we ſpend;
" Truſt eloquence to ſhew our parts and breeding!
" Not Tully now could get ten groats by pleading,
" Unleſs the diamond glitter'd on his hand:
" Wealth's all the rhet'ric clients underſtand.
" Without large equipage, and loud expence,
" The prince of orators would ſcarce ſpeak ſenſe.
" Paulus, who with magnificence did plead,
" Grew rich, whilſt letter'd Gallus begg'd his bread.
" Who to poor Baſilus his cauſe would truſt,
" Tho' ne'er ſo full of pity, ne'er ſo juſt?
" His clients, unregarded, claim their due;
" For eloquence in rags was never true."

DRYDEN.

WHEN the conqueſts of the Roman people had opened their way into Greece, they ſent their youth to Athens to ſtudy eloquence and the Greek tongue, which became the language of the ſciences among the Romans, becauſe they had them from the Greeks. There were few perſons, except the loweſt of the people, who were not acquainted with the Greek poets, and particularly Homer, whoſe fineſt paſſages they took pleaſure in learning, in order to be able to quote them, when occaſion required. This taſte prevailed long after the twelve Cæſars, in whoſe time it was much in faſhion; the Greek tongue being ſpoke ſo commonly then at Rome, that it was familiar even to the ladies.

" Quædam parva quidem, ſed non toleranda maritis.
" Nam quid rancidius, &c.

JUV. Sat. 6.

" Some faults, though ſmall, intolerable grow,
" For what ſo nauſeous and affected too,

" As

" As thoſe who think they due perfection want,
" Who have not learn'd to liſp the Grecian cant ?
" In Greece their whole accompliſhments they ſeek,
" Their faſhion, breeding, language, muſt be Greek ;
" But raw in all that does to Rome belong,
" They ſcorn to cultivate their mother-tongue.
" In Greek they flatter, all their fears they ſpeak,
" Tell all their ſecrets,—nay,—they ſcold in Greek :
" Ev'n in the ſeat of love they uſe that tongue ;
" Such affectations may become the young :
" But thou, old hag, of threeſcore years and three,
" Is ſhewing of thy parts in Greek for thee ?"

CHAP. CIX.

OF PEARLS, DIAMONDS, RINGS, AND SEALS.

AMONG the ancients, pearls were much more eſteemed than they are at preſent ; and diamonds were very ſcarce, not becoming common till after the commerce with the Indies. But as to coloured ſtones they were not ſcarce, and they knew how to cut them perfectly well. The Roman ladies wore necklaces and bracelets, not only of pearls, but of precious ſtones. The antique ſtatue of Lucilia, the wife of Lucius Verus, the colleague of Marcus Aurelius, repreſents her with bracelets of three rows. They had alſo another kind of bracelet, called Spinther, which they wore near the elbow on the left arm. During a long ſeries of time, under the commonwealth, the freedmen only and their children had their ears pierced,

pierced, to diſtinguiſh them from thoſe born of free parents. But when luxury had gained ground, young people of quality, and even men, cauſed their ears alſo to be pierced, in order to wear pendants and pearls in them, like the women. It is obſerved that Cæſar, before he obtained the empire, did this faſhion great honour, which prevailed till Alexander Severus prohibited the uſe of it to men. As to jewels, the Roman ladies were ſo fond of them for a time, that Lollia Paulina, whom Agrippina cauſed to be put to death, for having attempted to marry the Emperor Claudius in competition with her, was poſſeſſed of them to the amount of almoſt an hundred and fifty thouſand pounds.

Luxury at length became ſo general, that the wives of the common people wore chains of ſilver about their feet. This taſte for jewels produced another for rings, which both men and women wore. At firſt they had only rings of iron or gold, according to the difference of rank, which ſerved them as ſeals, and which they wore on the fourth finger. They afterwards added a ſtone finely engraved, by way of ſeal; and when luxury had taken place of this firſt ſimplicity, the uſe of gems and precious ſtones was introduced. They wore them on the fore-finger by way of ornament; afterwards they added another on the little finger, ſo that all the fingers had them except the middle one. At length, through a refinement of luxury, they uſed to change them according to the ſeaſons, and had light rings in ſummer, and heavy ones, ſet with large ſtones for winter.

——" Cum

——————" Cum verna Canopi
" Criſpinus, Tyrias humero revocante lacernas
" Ventilet æſtivum digitis ſudantibus aurum,
" Nec ſufferre queat majoris pondera gemmæ,
" Difficile eſt Satiram non ſcribere.

Juv. Sat. 1.

" When I behold the ſpawn of conquer'd Nile,
" Criſpinus, both in birth and manners vile,
" Pacing in pomp, with cloak of Tyrian die
" Chang'd oft a day for needleſs luxury;
" And finding oft occaſion to be fann'd,
" Ambitious to produce his lady hand;
" Charg'd with light ſummer rings his fingers ſweat,
" Unable to ſupport a gem of weight:
" Such fulſome objects meeting every where
" 'Tis hard to write, but harder to forbear."

DRYDEN.

CHAP. CX.

OF THE HOUSES OF THE ROMANS.

WHEN the commonwealth was at the height of its greatneſs, the houſes of the principal perſons were laid out in ſuch a manner, that before the gate, there was a kind of portico ſupported by pillars, and intended to ſhelter the clients from the weather, who came in the morning to pay their court to their patron. At the entrance of the houſe was a large hall, or rather gallery, adorned with the ſtatues in wax, ſilver, or marble, of

of the anceſtors of the family, with a ſhort account of their greateſt actions.

" Tota licet veteres exornent undique ceræ
" Atria, nobilitas ſola eſt atque unica virtus.
Juv. Sat. 8.

" Long galleries of anceſtors, and all
" The follies which ill grace a country hall,
" Challenge no wonder or eſteem from me,
" Virtue alone is true nobility."
Stepney.

All the houſes were three ſtories high. It is not known how their chimnies were made, nor whether they had any except in their kitchens. It appears, however, that they ſeldom had any in their apartments; but to ſupply the want of them, they had portable furnaces, or fire-pans, in which they burnt a certain wood, rubbed with the dregs of olives, after the oil was preſſed out of them, to prevent it from ſmoaking. Seneca ſays, that in his time, certain pipes were invented, which being fixed in the walls, warmed the chambers equally to the upper ſtory, by means of fires made in furnaces, diſpoſed along the bottom of the walls.

We find that during ſummer, to cool the rooms, they alſo made uſe of pipes, which roſe from vaults, from whence they drew the cool air, which they diſperſed in its courſe into the apartments.

We are ſtill in ignorance as to what they uſed in their windows, to admit the light into their rooms, and to keep out the injuries of the weather.

ther. It was perhaps linen-cloth, or ſome ſtuff equivalent to it. For it is certain, though glaſs was not unknown to them, (for they had drinking-veſſels of it) that they did not uſe it like us for windows. Nero employed for that purpoſe a certain tranſparent ſtone like alabaſter, cut in ſquares, through which the light appeared. And the hiſtorian Joſephus ſpeaks of a different kind of ſubſtance applied to that uſe, but without explaining himſelf clearly. He tells us that the emperor Caligula, giving audience to Philo, ambaſſador from the Jews to Alexandria, in a gallery of one of his palaces near Rome, ordered the windows to be ſhut, on account of the wind that incommoded him. He adds, that thoſe windows, which kept out the wind, and let in only the light, were ſo clear and ſhining, that they might have been taken for rock-cryſtal. He would not have had occaſion to have made ſo looſe and indeterminate a deſcription, if they had been glaſs, which was ſo well known by the veſſels made of it. It was perhaps a kind of ſtone, which Pliny ſays, was common in Spain; could be ſplit into leaves like ſlate, and was as tranſparent as glaſs. We do not know whether it was brittle; but it is certain that it admitted the rays of light, and might be ſeen through. There are, however, many things of antiquity, of which we have but imperfect notions.

CHAP. CXI.

OF THE ROMAN BATHS.

ALL the rich citizens of Rome had baths in their houſes, which were always placed near the dining-rooms, becauſe it was the cuſtom to bathe before they ſat down to table. For from the time that the frequent uſe of baths was brought from Greece and Aſia to Rome, the Romans had a great taſte for them, and thought them as eſſential to health as their daily food. This obliged them to erect public baths, which multiplied to ſuch a degree, that under the emperors they amounted to eight hundred. Agrippa only, in the reign of Auguſtus, cauſed above an hundred to be built.

THEY were uſually laid out in different apartments, which formed different baths, of which the two firſt were for the common people, who paid ſcarce half a farthing per head for the uſe of them, and children were admitted *gratis*.

——————— "Dum tu quadrante lavatum
"Rex ibis. Hor. Lib. 1. Sat. 3.

"Whilſt for a farthing bath'd, you ſtrut a king."

As to others, the price was raiſed in proportion to the manner in which they were ſerved.—There were people to do all neceſſary offices. In

In each apartment were hot, warm, and cold baths, ſo that every one might chuſe. There were chambers on the ſides for undreſſing and dreſſing. To clean the ſkin, they made uſe of a certain inſtrument, which they called Strigil, made of ſilver, copper, or ivory, bent like a ſcythe; and afterwards to ſmooth it, they rubbed it with a pumice-ſtone. They next poured upon it odoriferous oils, prepared for that purpoſe.

In theſe baths were ſtoves. They authors of thoſe times obſerved that every thing which paſſed in the city, was related at the baths, and even that works of wit were firſt read there.

——————— "In medio qui
"Scripta foro reſonent ſunt multi, quique lavantes.
Hor. Lib. 1. Sat. 4.

"The forum rings with verſe, the baths reſound;
"Crouds of repeating bards in both are found."

At the firſt eſtabliſhment of public baths at Rome, there were diſtinct ones for the men and women; but they inſenſibly became common, with this difference only, that the men were ſerved by men, and the women by women. The Emperor Adrian, perceiving how indecent this was, ordered different baths for each ſex.

At length, the public baths were ſo common, and the uſe of them ſo general, that Pliny obſerves, there were three in the village near his country-houſe. This amazing number of public baths, of which ſome were magnificent ſtructures, ſerved no leſs for the convenience than embelliſhment of that great city.

THE moſt ſuperb baths, however, were ſtill far inferior in beauty and extent, to thoſe called *Thermæ*, which were alſo public baths, but almoſt all built by the emperors; in which their principal view ſeems to have been to diſplay their magnificence, having ſpared nothing that might give an high idea of it. They were ſpecious and magnificent edifices, adorned with porticos and galleries of extraordinary extent, and ſuperb architecture, which contained not only baths, but every thing elſe that could render them agreeable. There were places in them allotted to the exerciſes of the body; ſuch as, leaping, wreſtling, throwing the *Diſcus*, foot-ball, and another game with a ball, which came near enough to what is called *Long* or *Welch Tennis*. For the Romans, who in early times had cultivated the exerciſes of the body, only as they conduced to render them more warlike, cultivated them in proceſs of time, as conducive to health. Wreſtling ſeemed very proper for rendering the body more active and vigorous, and thereby leſs ſubject to the infirmities which ariſe from too much indolence and inaction. It was with this view that Auguſtus often exerciſed himſelf in playing at foot-ball, and that kind of tennis, which we have before mentioned.

BESIDES theſe places of exerciſe, there were others planted with trees, where people walked in ſummer. The baths in them were of all kinds, even of ſea-water, to which peculiar virtues were aſcribed. There were ſtoves alſo in the *Thermæ*, as in the other public baths. They were diſtributed into different apartments, conſiſting of halls of extraordinary

traordinary extent, the lofty rooms of which were ſupported by pillars of the moſt exquiſite marble. The pavement was alſo marble; and the walls were covered with Moſaic work, and adorned with gilding and paintings of great vaque. But their principal ornament was the prodigious number of marble ſtatues, figures, and vaſes of the beſt maſters.

THE emperors took pleaſure in collecting in theſe places moſt of the excellent pieces of painting and ſculpture, which the Romans had brought to Rome from the principal cities of Greece and Aſia. The ſame magnificence extended to all the reſt of thoſe edifices; for even the place in which were kept the perfumes, odoriferous oils, eſſences, and drugs, with which thoſe who had bathed were rubbed, was no leſs adorned. The vaſes, in which they were preſerved, were either of marble, or ſome curious matter.

THE veſſels wherein people bathed, were of fine marble, oriental granite or porphyry, though of an uncommon ſize, as may be judged from ſuch as have been found in the ruins of thoſe buildings, moſt of which ſerve at this day for the public fountains at Rome. Thus there is no room for thinking, that the authors, who have ſpoke of the magnificence of the *Thermæ*, intended to impoſe.

BESIDES ſuch large bathing-veſſels, there were great baſons full of water for ſuch as deſired to exerciſe themſelves in ſwimming; ſo that nothing was wanting which could contribute either to pleaſure or amuſement.

CHAP. CXII.

OF THE COUCHES, OR BEDS, USED AT THE ROMAN TABLES.

IN early times, when ſimplicity prevailed, the Romans ſat at their meals upon benches or ſeats round the table. But after their commerce with the Greeks and Aſiatics, whom they piqued themſelves upon imitating, they introduced, inſtead of chairs or ſtools, the uſe of couches, or beds, round the table. They were generally of a round form. One ſide was always left open to receive the ſervice in the middle; and the beds were placed, one at the head, and two on each ſide, there being only three at each table. On each of the greateſt couches there was room only for four perſons; for they did not approve of having more than twelve at the ſame table. The common couches were only for three; and the numbers that pleaſed them moſt were nine, ſeven, or three, having a ſingular prejudice for odd numbers.

" Tertia ne vacuo ceſſaret culcitra lecto,
" Unà ſimus, ait. Juv. Sat. 5.

" That the third bolſter may not want a gueſt,
" Sup with me, ſays his Lordſhip. DRYDEN.

Summus ego, et prope me Viſcus Thurinus, &c.
Hor. Lib. 2. Sat. 8.

" Sir, I ſat firſt; and ſtay, I think 'twas ſo,
" Thurinus next, Vibidius ſat below,
" Next Balatro; below him Porcius lies,
" All uninvited; but as Lords are wont,
" Mæcenas brought them all on his account." CREECH.

HORACE,

HORACE, in one of his Satires, informs us, that a canopy was placed over the table.

" Interea ſuſpenſa graves aulæa ruinas
" In patinam fecere. Hor. Lib. 2. Sat. 8.
" But whilſt he talk'd, and whilſt he prais'd the fiſh,
" Down came the canopy into the diſh." CREECH.

THOUGH the example of the Aſiatics had not a little contributed to introduce among the Romans this lolling poſture at table, it is however, alſo aſcribed to the cuſtom of bathing immediately before eating; becauſe, on quitting the bath, the body having occaſion for repoſe, they threw themſelves upon beds, which they found too comfortable to quit, when it was neceſſary to eat. For the gueſts bathed at the perſon's houſe who invited to ſupper; and it was for this reaſon, that it was always obſerved, in building houſes, to place the apartment of the baths near the room in which company ſupped. The beds for the table were covered with purple, and other rich ſtuffs. They were low and without backs, differing in thoſe reſpects, from the beds where they paſſed the night, and not much unlike our ſettees.

CHAP. CXIII.

OF THE ROMAN ENTERTAINMENTS.

BEFORE ſupper, the gueſts were always preſented with an exact and circumſtantial liſt of the courſes, and all the diſhes of which the feaſt was compoſed. Before they began to eat, they threw dice, in order, by way of diverſion, to decide who ſhould be *king* of the feaſt. He was obeyed during the whole entertainment, and regulated the number of healths that were drank.

" Jam te premet nox, fabulæque manes,
" Et domus exilis Plutonia : quo ſimul mearis
" Nec *regna* vini ſortiere talis.

Hor. Lib. 1. Od. 4.

——— " The grim conqueror death
" Advances ſwift to ſtop thy breath;
" And once depriv'd of light,
" We're wrapt in miſts of endleſs night :
" Then no more ſhall *mirth* and *wine*
" Our loves and wit refine."

CREECH.

THE gueſts were likewiſe preſented with wreaths of flowers and ivy, to which was aſcribed the property of preventing the effects of the fumes of wines, by their coolneſs. After having rubbed their hair with odoriferous eſſences, they put thoſe crowns upon their heads, and wore them during the entertainment. Some time before it ended, which

which was when the healths began to go briſkly round, the maſter of the houſe cauſed a great cup, richer and more beautiful than the reſt, to be brought, which was therefore called *cuppa magiſtra*, the principal cup, out of which the company drank the healths of thoſe they loved. If it was a miſtreſs, they often, by way of gallantry, obliged the lover to drink as many times as there were letters in her name.

" Poſt hoc ludus erat cuppa potare magiſtra.
Hor. Lib. 2. Sat. 2.

" The next ſport was, before the feaſt broke up,
" To drink the maſter-bowl, the peremptory cup."

THEIR ſupper uſually conſiſted of three courſes; but ſometimes, from an exceſs of magnificence, and a deſire to entertain, they were augmented to ſeven. The firſt was of ſallads, lettuces, and olives; with which oyſters of the lake Lucrinus, ſo famous for that ſhell-fiſh, and other things of a like nature, in order to excite the appetite, were ſerved up. The ſecond was compoſed of roaſt-meats, and the moſt ſubſtantial diſhes, amongſt which diſhes of fiſh were always intermixed, of which they were ſuch great lovers, that without them they would not have thought themſelves well entertained. As for the third ſervice, it was compoſed of fruits and paſtry.

IT was not till under the laſt emperors that the Romans began to uſe table cloths, which were at firſt ſtriped with purple, and even with gold.—When they went to eat at the houſes of others,

they cauſed a napkin to be brought, which, when they returned, ſerved for their domeſtics to carry home ſome pieces of the ſupper. They might even ſend ſome of it to any of their friends, without its being thought extraordinary.

A GUEST had alſo the liberty of bringing a friend with him; and this ſupernumerary was called a *ſhadow*, in alluſion to the ſhadow which follows the body; as thoſe who came of themſelves without being invited, or brought by ſome of the gueſts, were called *flies*; alluding in like manner to thoſe troubleſome inſects.

CHAP. CXIV.

OF GAMES OF CHANCE AND LOTTERIES.

GAMING was not ſo common amongſt the Romans as with us. There were even laws that prohibited games of chance; and theſe prohibitions were pretty well obſerved, as long as the commonwealth ſubſiſted.

——— " Neſcit equo rudis, &c.
Hor. Lib. 3. Od. 24.

" Now to the noble youth 'tis too much pain,
" The ſteed's impetuous fire to rein;
" To riſque the manly dangers of the chace:
" But ſofter arts of theſe take place;
" To play at billiards with Sir Courtly Nice,
" And curſe the barb'rous laws that would aboliſh dice.
FRANCIS.

BUT

But the games of chance being the taſte of ſeveral emperors, they got the better of the laws, and became ſo common, that Juvenal declaims ſtrongly, in his ſatires, againſt thoſe who ruined themſelves by them.

——————— " Alea quando
" Hos animos? neque enim loculis comitantibus itur
" Ad caſum tabulæ, poſita ſed luditur arca.
" Prælia quanta illic diſpenſatore videbis
" Armigero! ſimplexne furor ſeſtertia centum
" Perdere; et horrenti tunicam non reddere ſervo.
Juv. Sat. 1.

" When were the dice with more profuſion thrown?
" The well-fill'd fobs not emptied now alone,
" But gameſters for whole patrimonies play;
" The ſteward brings the deeds which muſt convey
" The loſt eſtate. What more than madneſs reigns,
" When one ſhort ſitting many hundreds drains,
" And not enough is left him to ſupply
" Board-wages, or a footman's livery?
Dryden.

The games of chance of the Romans, of which the knowledge has come down to us, were played with a kind of dice. In that called *Talus*, they threw four of thoſe dice at once, and when three ſixes came up, the caſt was called *Venus*, which ſwept all the money ſtaked. *Teſſera* was played only with three dice upon a table marked like a chequer; and that of even and odd was much uſed amongſt them. They had alſo another game, which they called *Latrunculi*, that did not depend upon chance, but upon the ſkill of the gameſters. They did not uſe dice in it, but certain figures

figures which they diſpoſed upon a chequer, as is done at cheſs, which it very much reſembled.

THESE were their domeſtic games. But often, when the emperors gave entertainments, before they began, by way of amuſement, they cauſed a lottery to be drawn, of which all the tickets that were diſtributed gratis among the gueſts, gained ſome jewel, or other prize. The Emperor Heliogabalus had one, merely for the ſake of pleaſantry, of which half the tickets were beneficial, and the other half gained only ridiculous things of no value. There was for inſtance, in one ticket ſix ſlaves, in another, ſix flies, in one, a vaſe of value, and in another, an earthen pot, and ſo on of the reſt.

THESE lotteries were an ingenious contrivance for diſplaying their liberality, and rendering the feaſt more lively and affecting, by putting the gueſts in good humour.

CHAP. CXV.

OF THE INTRODUCTION OF THE COMMON USE OF WINE AMONG THE ROMANS.

UNDER the commonwealth, wine was ſo ſcarce at Rome, that in the ſacrifices the libations to the Gods were made only with milk. Wine did not become common there, till about ſix hundred years after the foundation of the city, when vines

vines were planted. It was in theſe times of ſimplicity, that women were prohibited to drink it; and for that reaſon their near relations were permitted to ſalute them, when they came to their houſes, in order that they might know whether they had drank any; which if diſcovered gave their huſbands a right to puniſh them. According to Dionyſius Halicarnaſſenſis, Romulus was the author of the law, which permitted huſbands to put their wives to death, if they indulged themſelves in drinking wine to exceſs. Valerius Maximus relates, that one Egnatius Metellus having killed his wife, whom he found drinking out of the caſk, Romulus acquitted him of the murder. Fabius Pictor ſays alſo, that a Roman lady, having picked the lock of a cheſt in which were the keys of the place where the wine was kept, her parents ſtarved her to death. Men were likewiſe forbid to drink wine till the age of thirty. Tertullian, in his apologetic, mentions the laws by which theſe prohibitions were made; and ſays they ordained, that not above an hundred pence ſhould be expended upon an entertainment. But towards the declenſion of the commonwealth, and under the firſt emperors, the women were not only accuſtomed to drink wine, but carried the exceſs of it as far as the men.

THE vintage was conſidered as a time of diverſion, in which thoſe employed in it, had the liberty of inſulting all paſſengers. The vines were planted at the roots of trees, and made to creep up them, in order to form bowers, which is

ſtill

ſtill practiſed in Italy. The wine was preſerved in great earthen veſſels, well ſtopped with pitch, though they were not ignorant of the method of making caſks; for they uſed them in carrying it from place to place, as well as tanned ſkins of beaſts, and green goat-ſkins. The older the wine was, the more it was in eſteem. To know its age, they marked the year upon the veſſel; for which purpoſe they put it in an upper room, and not in vaults as we do, which appears very extraordinary.

" O nata mecum conſule Manlio, &c.
Hor. Lib. 3. Od. 21.

" You, my good caſk, are of a date
" With conſul Manlius and me,
" Produce your charge, whate'er it be,
" Or love, or ſtrife, or loud debate,
" Or gentle ſleep, or wit ſerenely free;
" On ſuch a day, for ſuch a friend,
" With maſſic juice our ſouls refine.

CREECH.

CHAP. CXVI.

OF THE SUPPER GIVEN TO CICERO AND POMPEY BY LUCULLUS.

WE may judge of the extraordinary luxury of the Roman table, in Cicero's time, from what Plutarch relates in the life of Lucullus, whoſe table was ſuppoſed to be the beſt and moſt ſplendidly ſerved. Cicero and Pompey concerted between them

them to have the pleaſure of taking him unprovided; and being alone with Lucullus, told him they would ſup with him, upon condition that he would not ſpeak to his ſervants to order any thing extraordinary. He agreed, and only ſaid in their preſence, that he would ſup in the room Apollo. The magnificence of the ſervices ſurpriſed Cicero and Pompey the more, as not having left him, he had not had any opportunity to give particular orders.

But after Lucullus had for ſome time enjoyed the pleaſure of their ſurpriſe, he confeſſed to them, that as ſoon as his ſervants knew in which room he was to eat, they were thereby inſtructed as to the order, quantity, and quality of the courſes, and the expence of the ſupper; that being regulated for every apartment. The expence of the Apollo was fixed at fifty thouſand drachmas of ſilver, which according to the preſent value of that metal, amounted to above twelve hundred and fifty pounds. This inſtance clearly ſhews to what an height the luxury of Rome, and the riches of her citizens had ariſen.

CHAP.

CHAP. CXVII.

OF MARRIAGE, AND THE PRIVILEGES OF MARRIED PERSONS, AMONG THE ROMANS.

WITH the view of facilitating marriages, the commonwealth annexed marks of diſtinction to married perſons, in order to diſcourage libertiſm, and to multiply the numbers of the citizens.

" Diva, producas ſobolem, patrumque
" Proſperes decreta ſuper jugandis
" Fœminis, proliſque novæ feraci
" Lege marita.

Hor. Carm. Sec.

" Goddeſs of births ———
" Give us a race mature and ſtrong,
" And all thoſe ſacred ſtatutes bleſs,
" That guard the nuptial bed from wrong,
" And crown the ſtate with fair increaſe."

CREECH.

IT was ordained that amongſt the people, ſuch as were married ſhould have places in the theatre ſeparate from thoſe of the ſoldiery; that the married magiſtrates, or fathers of families, ſhould alſo have precedency of their colleagues, who were not ſo, and that they ſhould enjoy the ſame advantage in the caſe of competition for offices. Beſides which, penalties and fines were impoſed upon thoſe, who, after a certain age, lived in celibacy.

As the Romans were very much addicted to ſuperſtition, and extended it to every thing they did, it is no wonder that marriage was celebrated amongſt

amongſt them with ſo many ceremonies, which were the more ſcrupulouſly obſerved, as they believed its happineſs depended on them.

THE firſt thing they did was to take the auſpices before the nuptials, in order to know the will of the gods; and they carefully avoided celebrating them on any of thoſe days which they held to be unfortunate. Plutarch tells us, that they did not marry maids upon public holidays; and that widows were permitted to marry on them, in order that they might be ſeen by fewer people; the generality being employed upon thoſe days in ſolemnizing the feſtival. This ſhews that ſecond marriages were not in eſteem among the Romans.

WHEN the contract was drawn up, it was ſealed with the ſeals of the parents; and ſometimes the portion was depoſited in the hands of the Augur, who had taken the auſpices. Wives, according to the law of Romulus, had the advantage of inheriting the fortune of their huſbands, if they died inteſtate. When the huſband left children, the wife divided it equally with them. There were alſo people, who made it their buſineſs to negociate marriages, and to whom ſome gratuity was given. The emperors ordained that this premium ſhould be in proportion to the value of the fortune. The age for contracts was not fixed before the time of Auguſtus; but that emperor ordained that they ſhould not be made till both parties were marriageable.

THE bridegroom before the nuptials ſent his intended bride an iron ring without any ſtones in it, which was the ceremony of contract. Upon the wedding-

wedding-day, in dreſſing the bride's head, it was the cuſtom to part her hair with the point of a ſpear, and to divide it into ſix treſſes, after the manner of the Veſtals, to imply that ſhe would live chaſtly with her huſband. On her head they put a wreath of flowers of vervain, and other herbs, which ſhe had gathered herſelf, and over that wreath a veil, which was ſometimes adorned with precious ſtones. They made her put on a pair of ſhoes of the ſame colour with the veil, formed in the manner of ſtilts or buſkins, which, raiſing her higher than thoſe commonly worn, made her ſtature appear to greater advantage.

THERE was anciently another ceremony uſed amongſt the Latins, which was to put a yoke upon the necks of thoſe who were married, to ſignify that marriage is a real yoke; and from thence it had its Latin name *Conjugium*.

THE firſt Romans obſerved a ceremony in their marriages, which they called *Confarratio*. This was to make the new-married couple eat a cake made only of wheat, ſalt, and water, which the prieſt had offered to the gods, in order to imply, by that common and ſacred food, the indiſſoluble union that was to ſubſiſt between them.

THE bride was dreſſed in a long robe quite plain, either white or ſaffron colour. The nuptials were always celebrated in the evening, by the light of five torches of pine-tree, or white thorn. Thoſe torches were carried by young children, called *Pueri lauti*, becauſe they were waſhed and perfumed for that occaſion. Their number of five was myſterious, as well as the reſt

reſt of the ceremony. It was in honour of five divinities, of whom they ſaid thoſe who were married ſtood in need; theſe were Jupiter, Juno, Venus, Diana, and the goddeſs of Perſuaſion. The bride was led by two young children, and a third carried before her the torch of Hymen, which it was the cuſtom for the friends of both parties to take away, leſt it ſhould be made uſe of in ſome enchantment, that might ſhorten the life of one of them; for great virtues were aſcribed to this torch.

WHILST the bride was conducted in this manner to her huſband's houſe, every one ſung *Hymen Hymenæe*, and invoked Thalaſſius, who was married to one of the Sabines forcibly carried off by the firſt Romans. A diſtaff was carried behind the bride with a ſpindle, and a trunk or baſket, in which was her toilet. She was ſprinkled with the *Luſtral*, or holy water, in order that ſhe might enter chaſte into the houſe of her huſband. As ſoon as ſhe arrived at the door, which was adorned with garlands of flowers and green boughs, fire and water were preſented to her, to ſignify that ſhe was to ſhare in the whole fortune of her huſband. At the ſame time it was the cuſtom to aſk what her name was; to which ſhe anſwered Caia, to imply that ſhe would be as good an houſewife as Caia Cæcilia, the mother of Tarquinius Priſcus. She afterwards put wool upon the door, and rubbed it with oil, or the fat of a wolf. The attendants then carried her over the threſhold of the door, taking particular care that ſhe did not touch it, becauſe that would have been a very bad omen; and

and immediately after, the keys of the houſe were delivered to her, to ſignify that ſhe was entruſted with the whole management of it. She was then made to ſit down on a ſheep ſkin with the wool upon it, to put her in mind that ſhe was to be induſtrious. When the marriage feaſt was over the nuptial-bed was prepared; and after the matrons talled *Pronubæ*, who accompanied the bride, had made an end of giving her inſtructions, they put her into the genial bed, ſo called, becauſe it was prepared in honour of the huſband's genius. When the bride was a widow, great care was taken to remove out of the chamber, not only the bed, but all the other furniture, which had been uſed by the firſt huſband; and even the door of the chamber was changed. The bachelors and maids, on leaving the married pair, deſired them to live happily together, and before the door was ſhut, and they were left alone, the huſband threw nuts to the children to divert the attention of the curious by the noiſe they made in ſcrambling for them.

" Da nuces pueris, iners
" Concubine: ſatis diu
" Luſiſti nucibus. Lubet
" Jam ſervire Thalaſſio.
" Concubine nuces da. Catull. Ep. 69.

" Haſte, ſlow lover, come away;
" Throw the boys the nuts to play;
" Quit for ſhame thy childiſh pleaſures,
" For thy bride and nuptial treaſures:
" Haſte, it is thy wedding-day;
" Throw the nuts, and come away."

THE

THE Romans made ſeveral of the gods to intervene at this time, and aſcribed abundance of little trivial employments to them, for which it was neceſſary to addreſs each of them ſeparately. The day after the nuptials, the huſband made a feaſt at home, at which the bride, who ſat by her huſband on the couch at table, leaned upon him in a very familiar manner. Preſents were made them that day, and the married pair ſacrificed to the gods. The married women always retained their maiden-names, and did not take thoſe of their huſbands. If it happened that a Roman citizen had ſeduced a free maid, the laws obliged him either to marry her without a portion, or to give her one ſuitable to her condition.

CHAP. CXVIII.

COMPARISON OF CICERO AND DEMOSTHENES.

AS the Romans derived their eloquence, poetry and learning from the Greeks, ſo they muſt be confeſſed to be far inferior to them in genius for all theſe accompliſhments. They were a more grave and magnificent, but a leſs acute and ſprightly people. They had neither the vivacity nor the ſenſibility of the Greeks; their paſſions were not ſo eaſily moved, nor their conceptions ſo lively.—In compariſon of them, they were a phlegmatic nation.

nation. Their language reſembled their character: it was regular, firm, and ſtately, but wanted that ſimple and expreſſive naïveté, and in particular, that flexibility to ſuit every different mode and ſpecies of compoſition, for which the Greek tongue is diſtinguiſhed above that of every other country.

" Graiis ingenium, Graiis dedit ore rotundo
" Muſa loqui. Hor. Ars Poet.

" To her lov'd Greeks the muſe indulgent gave
" To her lov'd Greeks with greatneſs to conceive;
" And in ſublimer tone their language raiſe:
" Her Greeks were only covetous of praiſe.

FRANCIS.

AND hence, when we compare together the various rival productions of Greece and Rome, we ſhall always find this diſtinction obtain, that in the Greek productions there is more native genius; in the Roman, more regularity and art. What the Greeks invented, the Romans poliſhed; the one was the original, rough ſometimes and incorrect; the other a finiſhed copy.

WITH regard to oratory, the very name of Cicero ſuggeſts every thing that is ſplendid in it. In all his orations there is high art. He begins, generally, with a regular exordium; and with much preparation and inſinuation prepoſſeſſes the hearers, and ſtudies to gain their affections. His method is clear, and his arguments are arranged with great propriety. His method is indeed more clear than that of Demoſthenes; and this is one advantage which he has over him. We find every thing in its proper place. He never attempts to move till he has endeavoured to convince; and in moving,

moving, eſpecially the ſofter paſſions, he is very ſucceſsful. No man new the power and force of words better than Cicero. He rolls them along with the greateſt beauty and pomp; and, in the ſtructure of his ſentences, is curious and exact to the higheſt degree. He is always full and flowing, never abrupt. He is a great amplifier of every ſubject, magnificent, and in his ſentiments highly moral. His manner is on the whole diffuſe, yet it is often happily varied, and ſuited to the ſubject. In his four orations, for inſtance, againſt Catiline, the tone and ſtyle of each of them, particularly the firſt and laſt, is very different, and accommodated with a great deal of judgment to the occaſion, and the ſituation in which they were ſpoken. When a great public object rouſed his mind, and demanded indignation and force, he departs conſiderably from that looſe and declamatory manner to which he leans at other times, and becomes exceedingly cogent and vehement. This is the caſe in his orations againſt Antony, and in thoſe two againſt Verres and Catiline.

TOGETHER with thoſe high qualities which Cicero poſſeſſes, he is not exempt from certain defects, of which it is neceſſary to take notice. For the Ciceronian Eloquence is a pattern ſo dazzling by its beauties, that, if not examined with accuracy and judgment, it is apt to betray the unwary into a faulty imitation; and I am of opinion, that it has ſometimes produced this effect. In moſt of his orations, eſpecially thoſe compoſed in the earlier part of his life, there is too much art; even

even carried the length of oſtentation. There is too viſible a parade of eloquence. He ſeems often to aim at obtaining admiration, rather than at operating conviction, by what he ſays. Hence, on ſome occaſions, he is ſhowy rather than ſolid; and diffuſe, where he ought to have been preſſing. His ſentences are, at all times, round and ſonorous. They cannot be accuſed of monotony, for they poſſeſs variety of cadence. But, from too great a ſtudy of magnificence, he is ſometimes deficient in ſtrength. On all occaſions, where there is the leaſt room for it, he is full of himſelf. His great actions, and the real ſervices which he had performed to his country, apologize for this in part. Ancient manners, too, impoſed fewer reſtraints from the ſide of decorum. But, even after theſe allowances made, Cicero's oſtentation of himſelf cannot be wholly palliated; and his orations, indeed all his works, leave on our minds the impreſſion of a good man, but withal of a vain man.

THE defects which we have now taken notice of in Cicero's eloquence, were not unobſerved by his own cotemporaries. "They ventured to reproach him," ſays Quinctilian, "as ſwelling, redundant, and Aſiatic; too frequent in repetitions; in his attempts towards wit ſometimes cold; and, in the ſtrain of his compoſition, feeble, deſultory and more effeminate than became a man."

THESE cenſures were undoubtedly carried too far, and favour of malignity and perſonal enmity. They ſaw his defects, but they aggravated them; and the ſource of theſe aggravations can be traced

to

to the difference which prevailed in Rome in Cicero's days, between two great parties; the *Attici*, and the *Aſiani*. The former, who called themſelves the Attics, were the patrons of what they conceived to be the chaſte, ſimple, and natural ſtyle of eloquence; from which they accuſed Cicero as having departed, and as leaning to the florid Aſiatic manner. In ſeveral of his rhetorical works, Cicero, in his turn, endeavours to expoſe this ſect, as ſubſtituting a frigid and jejune manner, in place of the true Attic eloquence; and contends, that his own compoſition was formed upon the real Attic ſtyle.

In the tenth chapter of the laſt book of Quinctilian's Inſtitutions, a full account is given of the diſputes between theſe two parties, and of the Rhodian or middle manner between the Attics and the Aſiatics. Quinctilian himſelf declares on Cicero's ſide; and, whether it be called Attic or Aſiatic, prefers the full, the copious, and the amplifying ſtyle. He concludes with this very juſt obſervation, "Eloquence admits of many different forms; and nothing can be more fooliſh than to enquire, by which of them an orator is to regulate his compoſition; ſince every form, which is in itſelf juſt, has its own place and uſe. The orator, according as circumſtances require, will employ them all; ſuiting them, not only to the cauſe or ſubject of which he treats, but to the different parts of that ſubject."

On the ſubject of comparing Cicero and Demoſthenes, much has been ſaid by critical writers. The different manners of theſe two princes of

eloquence, and the diſtinguiſhing characters of each, are ſo ſtrongly marked in their writings, that the compariſon is, in many reſpects, obvious and eaſy. The character of Demoſthenes is vigour and auſterity; that of Cicero is gentleneſs and inſinuation. In the one, you find more manlineſs, in the other, more ornament. The one is more harſh, but more ſpirited and cogent; the other more agreeable, but withal, looſer and weaker.

To account for this difference without any prejudice to Cicero, it has been ſaid, that we muſt look to the nature of their auditories; that the refined Athenians followed with eaſe the conciſe and convincing eloquence of Demoſthenes; but that a manner more popular, more flowery, and declamatory, was requiſite in ſpeaking to the Romans, a people leſs acute, and leſs acquainted with the arts of ſpeech. But this is not ſatisfactory. For we muſt obſerve that the Greek orator ſpoke much oftner before a mixed multitude, than the Roman. Almoſt all the public buſineſs of Athens was tranſacted in popular aſſemblies. The common people were his hearers and judges. Whereas Cicero generally addreſſed himſelf to the *Patres Conſcripti*, or in criminal trials to the Prætor, and the ſelect judges; and it cannot be imagined, that the perſons of higheſt rank, and beſt education in Rome, required a more diffuſe manner of pleading than the common citizens of Athens, in order to make them underſtand the cauſe, or reliſh the ſpeaker. Perhaps we ſhall come nearer the truth, by obſerving, that to unite all the qualities,

without

without the leaſt exception, that form a perfect orator, and to excel equally in each of thoſe qualities, is not to be expected from the limited powers of human genius. The higheſt degree of ſtrength is, I ſuſpect, never found united with the higheſt degree of ſmoothneſs and ornament; equal attentions to both are incompatible; and the genius that carries ornament to its utmoſt length, is not of ſuch a kind, as can excel as much in vigour. For *there* plainly lies the characteriſtical difference between theſe two celebrated orators.

It is a diſadvantage to Demoſthenes, beſides his conciſeneſs, which ſometimes produces obſcurity, that the language in which he writes, is leſs familiar to moſt of us than the Latin, and that we are leſs acquainted with the Greek antiquities, than we are with the Roman. We read Cicero with more eaſe, and of courſe with more pleaſure. Independent of this circumſtance too, he is no doubt, in himſelf, a more agreeable writer than the other. But notwithſtanding this advantage, I am of opinion, that were the ſtate in danger, or ſome great national intereſt at ſtake, which drew the ſerious attention of the public, an oration in the ſpirit and ſtrain of Demoſthenes, would have more weight, and produce greater effects than one in the Ciceronian manner. Were Demoſthenes's Philippics ſpoken in a Britiſh aſſembly, in a ſimilar conjuncture of affairs, they would convince and perſuade at this day. The rapid ſtyle, the vehement reaſoning, the diſdain, anger, boldneſs, freedom, which perpetually animate them, would render their ſucceſs infallible over any modern

aſſembly. I queſtion whether the ſame can be ſaid of Cicero's orations; whoſe eloquence, however beautiful, and however ſuited to the Roman taſte, yet borders oftner on declamation, and is more remote from the manner in which we now expect to hear real buſineſs and cauſes of importance treated.

In comparing Demoſthenes and Cicero, moſt of the French critics are diſpoſed to give the preference to the latter. P. Rapin the Jeſuit, in the parallels which he has drawn between ſome of the moſt eminent Greek and Roman writers, uniformly decides in favour of the Roman. For the preference which he gives to Cicero, he aſſigns, and lays ſtreſs upon, one reaſon of a pretty extraordinary nature; namely, that Demoſthenes could not poſſibly have ſo complete an inſight as Cicero, into the manners and paſſions of men: Why?—Becauſe he had not the advantage of peruſing Ariſtotle's treatiſe of Rhetoric, wherein, ſays our critic, he has fully laid open that myſtery. And, to ſupport this weighty argument, he enters into a controverſy with A. Gellius, in order to prove that Ariſtotle's Rhetoric was not publiſhed till after Demoſthenes had ſpoken, at leaſt, his moſt conſiderable orations. Nothing can be more childiſh. Such orators as Cicero and Demoſthenes, derived their knowledge of the human paſſions, and their power of moving them, from higher ſources than any treatiſe of Rhetoric.

One French critic has indeed departed from the common track; and after beſtowing on Cicero thoſe juſt praiſes, to which the conſent of

ſo

ſo many ages ſhows him to be entitled, concludes, however, with giving the palm to Demoſthenes. This is Fenelon, the famous Archbiſhop of Cambray, and author of Telemachus; himſelf ſurely no enemy to all the graces and flowers of compoſition. It is in his Reflections on Rhetoric and Poetry, that he gives this judgment; a ſmall tract commonly publiſhed with his Dialogues on Eloquence. Theſe dialogues and reflections are particularly worthy of peruſal, as containing, perhaps, the juſteſt ideas on the ſubject, that are to be met within any modern critical writer.

CHAP. CXIX.

COMPARISON OF VIRGIL AND HOMER.

AS to the comparative merit of theſe two great princes of Epic poetry, Homer and Virgil; the former muſt undoubtedly be admitted to be the greater genius; the latter to be the more correct writer. Homer was an original in his art, and diſcovers both the beauties and the defects, which are to be expected in an original author, compared with thoſe who ſucceed him; more boldneſs, more nature and eaſe, more ſublimity and force; but greater irregularities and negligences in compoſition. Virgil has, all along, kept his eye upon Homer; in many places, he

has not ſo much imitated, as he has literally tranſlated him. The deſcription of the ſtorm, for inſtance, in the firſt Æneid, and Æneas's ſpeech upon that occaſion, are tranſlations from the fifth book of the Odyſſey; not to mention almoſt all the ſimiles of Virgil, which are no other than copies of thoſe of Homer. The pre-eminence in invention, therefore, muſt, beyond doubt, be aſcribed to Homer. "As to the pre-eminence in judgment," ſays Dr. Blair, "though many critics are diſpoſed to give it to Virgil, yet, in my opinion, it hangs doubtful. In Homer we diſcern all the Greek vivacity; in Virgil, all the Roman ſtatelineſs. Homer's imagination is by much the moſt rich and copious; Virgil's the moſt chaſte and correct. The ſtrength of the former lies in his power of warming the fancy; that of the latter, in his power of touching the heart. Homer's ſtyle is more ſimple and animated: Virgil's more elegant and uniform. The firſt has, on many occaſions, a ſublimity to which the latter never attains; but the latter, in return, never ſinks below a certain degree of epic dignity, which, cannot ſo clearly be pronounced of the former. Not, however to detract from the admiration due to both theſe great poets, moſt of Homer's defects may reaſonably be imputed, not to his genius, but to the manners of the age in which he lived; and for the feeble paſſages of the Æneid, this excuſe ought to be admitted, that the Æneid was left an unfiniſhed work."

Mr. Pope's compariſon of Homer and Virgil is no leſs ſtriking than juſt "Homer," ſays he, "hurries

ries and tranſports us with a commanding impetuoſity, Virgil leads us with an attractive majeſty. Homer ſcatters with a generous profuſion, Virgil beſtows with a careful magnificence. Homer, like the Nile, pours out his riches with a ſudden overflow; Virgil, like a river in its banks, with a gentle and conſtant ſtream. When we behold their battles, methinks the two poets reſemble the heroes they celebrate. Homer, boundleſs and irreſiſtible as Achilles, bears all before him, and ſhines more and more as the tumult increaſes; Virgil calmly daring, like Æneas, appears undiſturbed in the midſt of the action, diſpoſes all about him, and conquers with tranquillity. And when we look upon their machines, Homer ſeems like his own Jupiter in his terrors, ſhaking Olympus, ſcattering the lightnings, and firing the heavens. Virgil, like the ſame power in his benevolence, counſelling with the gods, laying plans for empires, regularly ordering his whole creation."

DRYDEN ſpeaks of Virgil as a grave, ſuccinct and majeſtic writer, one who weighed not only every thought, but every word and ſyllable; who was ſtill aiming to crowd his ſenſe into as narrow a compaſs as he could; for which reaſon he is ſo very figurative, that he requires, as it were, a grammar apart to conſtrue him. His verſe is every where ſounding the very thing in your ears, whoſe ſenſe it bears; yet the numbers are perpetually varied to increaſe the delight of the reader, ſo that the ſame ſounds are never repeated twice together. But though he is ſmooth where ſmoothneſs is required, yet he is ſo far from affecting it,

that he ſeems rather to diſdain it; for he frequently makes uſe of ſynalœphas, and concludes his ſenſe in the middle of his verſe. He is every where above the conceits of epigrammatic wit, and groſs hyperboles. He maintains majeſty in the midſt of plainneſs. He ſhines, but glares not, and is ſtately without ambition.

MARTIAL ſays of him, that he could have excelled Varius in tragedy, and Horace in Lyric poetry; but out of deference to his friends he attempted neither.

AMONG the follies of Caligula, we may undoubtedly reckon his contempt and hatred of this poet, whoſe writings and effigies he endeavoured to remove out of all libraries. He had the confidence to ſay that Virgil had neither wit nor learning.

THE emperor Alexander Severus judged quite otherwiſe. He called him the Plato of the poets, and placed his picture with that of Cicero, in the temple, in which he had placed Achilles and other great men.

HE was ſo much reſpected by the ſenate and the people of Rome, that when they heard any of his verſes in the theatre, every body immediately ſtood up; and if by chance Virgil was preſent, they paid him the ſame reſpect as they did to Cæſar himſelf.

CHAP.

CHAP. CXX.

OF HORACE, AND HIS MERIT AS A LYRIC POET.

QUINTUS HORATIUS FLACCUS was born at Venuſium, a city of Italy, in the beginning of December, about the year of Rome 688, three years after the conſpiracy of Catiline. His father is ſaid to have been a Salter, the ſon of a freedman, who was a tax-gatherer. The circumſtances of his fortune were not ſtraitened, and obſerving an early forwardneſs in his ſon, he reſolved to furniſh him with a ſuitable education, and for that purpoſe removed him to Rome when he was about ten years old. He bred him in the beſt ſchool, and in the company of noblemen of the firſt quality. The father had a good ſhare of natural ſenſe; and fond of the proſpect of his ſon's future character, he took pleaſure in forming the morals of the youth himſelf; and all the virtue, generoſity, and good conduct, which were ſo remarkable in the life of this excellent poet, were principally owing to the care and cultivation of the beſt of fathers, as the ſon in many places of his works very gratefully confeſſes.

" Si neque avaritiam, &c. Lib. I. Sat. 6.

" If none on me can truly fix diſgrace,
" If I am neither covetous nor baſe;
" If innocent my life: if to commend
" Myſelf, I live belov'd by every friend,
" I thank my father for't."

WHEN he was about eighteen he was ſent to Athens, where he completed what his father had ſo well begun, and acquired all thoſe accompliſhments which polite learning, added to the ſociety of the firſt wits of the age, could afford him. Brutus about this time going into Macedonia, and being under great difficulties to furniſh his army with officers, took Horace into his ſervice, and made him a tribune; but he ſhamefully fled at the battle of Philippi, and, which was a moſt inglorious action in a ſoldier, he threw away his ſhield. This he confeſſes himſelf in an Ode to his friend Pompeius Varus, who was with him in that battle, and was his companion in flight.

" Tecum Philippos, &c.

" The bloody wars, Philippi's field,
" Ignobly having loſt my ſhield,
" With thee I ſaw ſecure from wound,
" I ſaw the fight, when Pompey proud
" To Cæſar's ſtronger virtue bow'd,
" And baſely bit the bloody ground.

IT is ſuppoſed that Horace would ſcarce have been ſo ingenuous, as to confeſs this infamous adventure, if he had not had the examples of two great poets, Archilochus and Alcæus, before him, who both owned themſelves guilty of the ſame cowardice.

THE general rout at Philippi reduced this runaway tribune to the greateſt diſtreſs; for his eſtate was forfeited, and became a prey to the conquerors. He was naturally indolent, and loved retirement,

ment, but neceſſity obliged him to write, and his Muſe ſo ſucceſsfully aſſiſted him, that ſhe ſoon introduced him into the moſt polite company.

He ſoon became acquainted with Virgil, who recommended him to Mecænas, the general patron of learning in that age. This great courtier ſpoke favourably of him to Auguſtus, who was ſo taken with his merit and addreſs, that he made him his chief confident in his private pleaſures and diverſions, offered him honours and advantages, which he in a great meaſure declined accepting, and reſtored him to the poſſeſſion of his eſtate. Growing ſtill more intimate with Mecænas, he had the opportunity of diſcovering all the amiable parts of his character, which wonderfully endeared his patron to him, and made him conceive a very tender friendſhip for him. The continued favour of the Emperor furniſhed that poet with ſuch a competency, as left him at full liberty to retire and enjoy the fruits of the imperial bounty. In many places he very feelingly deſcribes the pleaſures of a country life, and the delights of his little villa, or ſeat at Tibur, and that in the country of the Tarentines.

His love of retirement increaſing with his age, he at laſt reſolved to leave the city, and ſpend the remainder of his days in the eaſe and privacy of a rural life. He died in the fifty-ſeventh year of his age, about twenty days after his friend Mecænas, with whoſe loſs he was ſo deeply affected that it is ſuppoſed to have ſhortened his life. He was buried near Mecænas's tomb, and by his laſt words declared Auguſtus his heir, the violence of his diſtemper

diſtemper being ſuch, that he was not capable of ſigning his will. He was wholly indifferent to any magnificent funeral rites, or fruitleſs ſorrow for his death. He was confident of immortality from his works.

" Abſint inani funere næniæ, &c. Lib. II. Od. 20.

" Say not I died, nor ſhed a tear,
" Nor round my aſhes mourn;
" Nor of my needleſs obſequies take care;
" All pomp and ſtate is loſt upon an empty urn."

HORACE was of a cheerful temper, fond of eaſe and liberty, but ready to ſerve his friend, and grateful to his benefactors; of a tender and amorous diſpoſition; warm and paſſionate, but ſoon pacified.

HE loved good company and a cheerful glaſs; but being a perſon of an elegant taſte in converſation, he affected an entire freedom, and that the glaſs ſhould circulate, or ſtand ſtill, at the diſcretion of his gueſts.

HE was very ſhort and corpulent, as Auguſtus in a letter to him informs us, comparing him to the book he ſent him, which was a little thick volume.

THE works of Horace conſiſt of five books of Odes, his Carmen Seculare, two books of Satires, two of Epiſtles, and his Letter to the two Piſos upon the Art of Poetry.

THE Ode is a ſpecies of poetical compoſition which poſſeſſes much dignity, and in which many writers have diſtinguiſhed themſelves in every age.

Its

Its peculiar character is, that it is intended to be ſung, or accompanied with muſic. Its deſignation implies this. Ode is in Greek the ſame with ſong or hymn; and Lyric poetry imports that the verſes are accompanied with a lyre, or muſical inſtrument. This diſtinction was not, at firſt, peculiar to any one ſpecies of poetry. For muſic and poetry were coeval, and were originally always joined together. But after their ſeparation took place, after bards had begun to make verſe compoſitions, which were to be recited or read, not to be ſung, ſuch poems as were deſigned to be ſtill joined with muſic or ſong, were, by way of diſtinction, called Odes.

In the Ode, therefore, poetry retains its firſt and moſt ancient form; that form, under which the original bards poured forth their enthuſiaſtic ſtrains, praiſed their gods and their heroes, celebrated their victories, and lamented their misfortunes.

"With regard to Lyric poetry," ſays Rapin, "Horace found the art to join all the force and high flights of Pindar, with all the ſweetneſs and delicacy of Anacreon, and to make himſelf a new character by uniting the perfections of the other two. For beſides that he had a wit naturally pleaſant, he had nobleneſs in his conceits, and delicacy in his thoughts and ſentiments. Thoſe Odes, upon which he choſe to beſtow pains, are maſter-pieces; but it requires a very clear apprehenſion to diſcern all his wit; for there are many ſecret graces and hidden beauties in his verſe, which few can diſcover."

"Horace,"

"HORACE," ſays Scaliger, "is the moſt exact and elaborate of all the Greek and Latin poets. His Lyrics have an harmonious and majeſtic ſound. His Odes are ſo full of fancy and beauty, ſo much purity in the ſtyle, ſo great a variety, and ſuch new turns in the figures, that they are not only proof againſt the cenſure of critics, but alſo above the higheſt encomiums. Theſe compoſitions of his are of ſeveral ſorts; they are either moral, panegyrical, or Bacchanalian. In his Lyric poems upon divine matters, he is grave and majeſtic; in thoſe which contain the praiſe of his heroes, pompous and ſublime; in thoſe that relate to pleaſure and free enjoyment, gay and lively. In his *Iambics* he is ſevere and cutting. The which diſtinguiſhes his ſtyle from all other poets, is the elegance of his words, and the muſical numbers of his verſe. There is nothing ſo delicately turned in all the Roman language. There appears in every part of his diction, a kind of noble and bold purity. His words are choſen with as much exactneſs as Virgil's, but there ſeems to be a greater ſpirit in them. There is a ſecret happineſs attends his choice, which by Petronius is called *Curioſa Felicitas*. But the moſt diſtinguiſhing part of all his character ſeems to be his briſkneſs, his jollity, and his good humour."

"OF all the writers of Odes, ancient or modern," ſays Dr. Blair, "there is none, that, in point of correctneſs, harmony, and happy expreſſion, can vie with Horace. He has deſcended from the Pindaric rapture to a more moderate degree

degree of elevation; and joins connected thought, and good ſenſe, with the higheſt beauties of poetry. He does not often aſpire beyond the middle region; and thoſe Odes, in which he attempts the ſublime, are perhaps not always his beſt. The peculiar character in which he excels, is grace and elegance; and in his ſtyle of compoſition, no poet has ever attained to a greater perfection than Horace. No poet ſupports a moral ſentiment with more dignity, touches a gay one more happily, or poſſeſſes the art of trifling more agreeably, when he chuſes to trifle. His language is ſo fortunate, that with a ſingle word or epithet, he often conveys a whole deſcription to the fancy. Hence he ever has been, and ever will continue to be, a favourite author with all perſons of taſte."

AMONG the Latin poets of later ages there have been many imitators of Horace. One of the moſt diſtinguiſhed is Caſimir, a Poliſh poet of the laſt century, who wrote four books of Odes. In graceful eaſe of expreſſion, he is far inferior to the Roman. He oftner affects the ſublime; and in the attempt, like other Lyric writers, frequently becomes harſh and unnatural. But, on ſeveral occaſions, he diſcovers a conſiderable degree of original genius, and poetical fire. Buchanan, in ſome of his Lyric compoſitions, is very elegant and claſſical.

CHAP.

CHAP. CXXI.

COMPARISON BETWEEN HORACE AND JUVENAL.

THE writings of Juvenal conſiſt of ſixteen Satires, which have juſtly had their admirers among the learned in all ages. And, indeed, the works of this poet are ſo complete a ſyſtem of morality, and ſo perfect a body of uſeful philoſophy; they expreſs ſo juſt a rage againſt the ſhocking vices of the times in which he lived, that he has ſcarcely left any thing unſaid upon the ſubjects he made choice of. The jealouſy and the high guilt of the age, obliged him often to draw characters, and to repreſent crimes, under the names of perſons who had been long dead; for the corruption was too great and univerſal, and the power of the vicious too formidable to be attacked without danger; and this cautious method has been followed ſucceſsfully by ſucceeding ſatiriſts, in many ſtates and countries, which laboured under the ſame misfortunes.

THE Satire of this poet deſerves the higheſt encomiums. He is ſo full of divine ſentiments, and his ſentences are ſo grave and moral, that he may properly be called *The prophet of the Latin Poets*. Many prefer his pieces before all the morals of Ariſtotle; and ſome pronounce him equal to Seneca and Epictetus.

To form an exact compariſon between Horace and Juvenal is a difficult undertaking. If it be only

only argued which of them was the better poet, the victory is already gained on the ſide of Horace. Virgil himſelf muſt yield to him in his choice of words, and perhaps in the purity of his Latin. He who ſays that Pindar is inimitable, is himſelf inimitable in his Odes. But the contention between theſe two great maſters is for the prize of ſatire; in which controverſy all the Odes and Epodes of Horace are to ſtand excluded.

It muſt be granted by the admirers of Juvenal, that Horace is more copious and profitable in his inſtructions of human life; but Juvenal is the more delightful author. I am profited by both, I am pleaſed with both; but I owe more to Horace for my inſtruction, and more to Juvenal for my pleaſure. Juvenal is of a more vigorous and maſculine wit than Horace; he gives me as much pleaſure as I can bear; he fully ſatisfies my expectation; his ſpleen is raiſed, and he raiſes mine. He drives his reader along with him; and when he is at the end of his journey I willingly ſtop with him. If he went another ſtage, it would be too far; it would turn delight into fatigue. When he gives over, it is a ſign that the ſubject is exhauſted, and that the wit of man can carry it no farther.

If a fault can be juſtly found in Juvenal, it is that he is ſometimes too luxuriant, ſays more than he needs, but never more than pleaſes. Add to this, that his thoughts are as juſt as thoſe of Horace, and much more elevated. His expreſſions are ſonorous and muſical, his verſes harmonious; and his words are ſuited to his thoughts, ſublime

and

and lofty. All theſe contribute to the pleaſure of the reader; and the greater the ſoul of him who reads, his tranſports are the greater.

HORACE is always on the amble, Juvenal on the gallop; but his way is perpetually on carpet-ground. He goes with more impetuoſity than Horace, but as ſecurely; and his ſwiftneſs gives a lively agitation to the ſpirits. The ſauce of Juvenal is more poignant to create in us an appetite for reading him. The meat of Horace is more nouriſhing, but the cookery of Juvenal is more exquiſite. So that granting Horace to be the more general philoſopher, we cannot deny that Juvenal, in ſatire, was the greater poet. His thoughts are ſharper, and his indignation againſt vice is more vehement. His ſpirit has more of the common-wealth genius. He treats tyranny, and all vices attending it, as they deſerve, with the utmoſt rigour; and conſequently a noble ſoul is better pleaſed with a zealous vindicator of Roman liberty, than with a ſeemingly temporizing poet.

HORACE, however, had the diſadvantage of the times in which he lived. They were better for the man, and worſe for the ſatiriſt. Thoſe enormous vices, practiſed under the reign of Domitian, were unknown in the time of Auguſtus Cæſar. Juvenal, therefore, had a larger field than Horace. Little follies could not be taken notice of, when oppreſſion was to be ſcourged inſtead of avarice. It was not a time to turn into ridicule the falſe opinions of philoſophers, when the Roman liberty was to be aſſerted.

CHAP.

CHAP. CXXII.

OF PASTORAL POETRY, AND A COMPARISON BETWEEN VIRGIL AND THEOCRITUS.

PASTORAL Poetry is a natural, and very agreeable form of poetical compoſition. It recalls to our imagination thoſe gay ſcenes, and pleaſing views of nature, which commonly are the delight of our childhood and youth; and to which, in more advanced years, the greateſt part of men recur with pleaſure. It exhibits to us a life, with which we are accuſtomed to aſſociate the ideas of peace, of leiſure, and of innocence; and, therefore, we readily ſet open our heart to ſuch repreſentations as promiſe to baniſh from our thoughts the cares of the world, and to tranſport us into calm Elyſian regions. At the ſame time, no ſubject ſeems to be more favourable to poetry. Amidſt rural objects nature preſents, on all hands, the fineſt field for deſcription; and nothing appears to flow more, of its own accord, into poetical numbers than rivers and mountains, meadows and hills, flocks and trees, and ſhepherds void of care. Hence this ſpecies of poetry has, at all times, allured many readers, and excited many writers. But notwithſtanding the advantages it poſſeſſes, there is hardly any ſpecies of poetry which is more difficult to be carried to perfection, or in which fewer writers have excelled.

PASTORAL

PASTORAL life may be conſidered in three different views; either ſuch as it now actually is, when the ſtate of ſhepherds is reduced to be a mean, ſervile, and laborious ſtate, when their employments are become diſagreeable, and their ideas groſs and low; or ſuch as we may ſuppoſe it once to have been, in the more early and ſimple ages, when it was a life of eaſe and abundance; when the wealth of men conſiſted chiefly in flocks and herds, and the ſhepherd, though unrefined in his manners, was reſpectable in his ſtate; or, laſtly, ſuch as it never was and never can in reality be, when to the eaſe, innocence, and ſimplicity of the early ages, we attempt to add the poliſhed taſte, and cultivated manners of modern times.

OF theſe three ſtates, the firſt is too groſs and mean, the laſt too refined and unnatural to be made the ground-work of paſtoral poetry. Either of theſe extremes is a rock upon which the poet will ſplit, if he approach too near it. We ſhall be diſguſted if he give us too much of the ſervile employments and low ideas of actual peaſants, as Theocritus is cenſured for having ſometimes done; and if, like ſome of the French and Italian writers of paſtorals, he makes his ſhepherds diſcourſe as if they were courtiers and ſcholars, he then retains the name only, but wants the ſpirit of paſtoral poetry.

HE muſt, therefore, keep in the middle ſtation between theſe. He muſt form to himſelf the idea of a rural ſtate, ſuch as, in certain periods of ſociety, may have actually taken place, where there was eaſe, equality, and innocence; where ſhepherds

herds were gay and agreeable, without being learned or refined; and plain and artleſs, without being groſs and wretched. The great charm of paſtoral poetry ariſes from the view which it exhibits of the tranquillity and happineſs of a rural life. This pleaſing illuſion, therefore, the poet muſt carefully maintain. He muſt diſplay to us all that is agreeable in that ſtate, but hide whatever is diſpleaſing. Let him paint its ſimplicity and innocence to the full, but cover its rudeneſs and miſery. Diſtreſſes, indeed, and anxieties, he may attribute to it; for it would be perfectly unnatural to ſuppoſe any condition of human life to be without them; but they muſt be of ſuch a nature, as not to ſhock the fancy with any thing peculiarly diſguſting in the paſtoral life. The ſhepherd may well be afflicted for the diſpleaſure of his miſtreſs, or for the loſs of a favourite lamb. It is a ſufficient recommendation of any ſtate to have only ſuch evils as theſe to deplore. In ſhort, it is the paſtoral life ſomewhat embelliſhed and beautified, at leaſt ſeen on its faireſt ſide only, that the poet ought to preſent to us. But let him take care, that in embelliſhing nature, he do not altogether diſguiſe her; or pretend to join with rural ſimplicity and happineſs, ſuch improvements as are unnatural and foreign to it. If it be not exactly real life which he preſents to us, it muſt, however, be ſomewhat that reſembles it. This is the general idea of paſtoral poetry.

In the following beautiful lines of his firſt Eclogue, Virgil has, in the true ſpirit of a paſtoral poet, brought together as agreeable an aſſemblage of

of images of rural pleaſure, as can any where be found.

" Fortunate ſenex! hic inter flumina nota,
" Et fontes ſacros, frigus captabis opacum, &c.

" Happy old man! here mid th' accuſtom'd ſtreams,
" And ſacred ſprings you'll ſhun the ſcorching beams;
" While from yon willow fence, thy paſture's bound,
" The bees that ſuck their flow'ry ſtores around,
" Shall ſweetly mingle with the whiſp'ring boughs,
" Their lulling murmurs, and invite repoſe.
" While from ſteep rocks the pruner's ſong is heard;
" Nor the ſoft cooing dove, thy fav'rite bird,
" Mean while ſhall ceaſe to breathe her melting ſtrain,
" Nor turtles from th' aërial elms to 'plain.

WARTON.

THEOCRITUS and Virgil, indeed, are models of writing well in this ſort of poetry. Theocritus is more ſweet, more natural, and more deſcriptive than Virgil. Virgil on the other hand, is more judicious, more exact, and more regular. Theocritus hath more of all the graces which conſtitute the ordinary beauty of poetry; Virgil has more of good ſenſe, more vigour, more nobleneſs, more modeſty. After all, Theocritus is the original, Virgil is only the copy, though he has copied many things ſo happily, that they equal the original itſelf.

" THAT which diſtinguiſhes Theocritus," ſays Dryden, " from all other poets both Greek and Latin, and which raiſes him even above Virgil in his Eclogues, is the inimitable tenderneſs of his paſſions, and the natural expreſſion of them in words, ſo well adapted to paſtoral poetry. A ſimplicity ſhines through all he writes; he ſhews his art

art and learning by diſguiſing both. His ſhepherds never riſe above their country education in their complaints of love. There is the ſame difference betwixt him and Virgil, as there is betwixt Taſſo's Aminta and the Paſtor Fido of Guarini. Virgil's ſhepherds are too well read in the philoſophy of Epicurus and Plato; and Guarini's ſeem to have been bred in courts. But Theocritus and Taſſo have taken theirs from cottages and plains."

It was ſaid of Taſſo in relation to his ſimilitudes, that he never departed from the woods; that is, all his compariſons were taken from the country. The ſame may be ſaid of Theocritus. His deſcriptions and natural beauties are richer, and more pictureſque than thoſe of Virgil.

"What rural ſcenery," ſays Dr. Blair, "can be painted in more lively colours, than the following deſcription exhibits?"

" —— ἐν τε βαθείαις
" Ἀδείαις σχίνοιο, &c. Theocrit. Idyll. 7.

—— " on ſoft beds recline
" Of lentiſk, and young branches of the vine;
" Poplars and elms above their foilage ſpread,
" Lent a cool ſhade, and wav'd the breezy head;
" Below, a ſtream, from the nymph's ſacred cave,
" In free meanders led its murm'ring wave:
" In the warm ſun-beams, verdant ſhades among,
" Shrill graſhoppers renew'd their plaintive ſong:
" At diſtance far, conceal'd in ſhades, alone,
" Sweet Philomela pour'd her tuneful moan:
" The lark, the goldfinch, warbled lays of love,
" And ſweetly penſive coo'd the turtle dove
" While honey bees, for ever on the wing,
" Humm'd round the flow'rs, or ſipt the ſilver ſpring.

" The

" The rich, ripe ſeaſon, gratified the ſenſe
" With ſummer's ſweets, and autumn's redolence.
" Apples and pears lay ſtrew'd in heaps around,
" And the plum's loaded branches kiſs'd the ground."

FAWKES.

CHAP. CXXIII.

OF SENECA.

SENECA was born at Corduba, in Spain, about the beginning of the Chriſtian æra. Though he was bred to the law, his genius led him rather to philoſophy, and he applied his wit to morality and virtue. Notwithſtanding his philoſophic ſtudies, he was firſt made Queſtor, then Prætor, and ſome ſay that he was choſen Conſul; but whether he bore thoſe honours before or after his baniſhment is uncertain.

IN the firſt year of the emperor Claudius, he was baniſhed into Corſica, when Julia, the daughter of Germanicus, was accuſed by Meſſalina of adultery; Seneca being charged as one of the adulterers. But Meſſalia dying, and Agrippina being married to Claudius, ſhe prevailed upon the emperor to recall Seneca, after he had lived in exile about eight years. She afterwards recommended him as tutor to her ſon Nero. Had that prince attended to the wiſdom of his preceptor, through the courſe of his reign, as much as he did for the firſt

firſt five years of it, he would have been the *delight* inſtead of the *deteſtation* of mankind.

NERO condemned Seneca to die, under pretence that he had conſpired with Piſo, to deprive him of the government. The manner of his death is particularly related by Tacitus. "Now follows," ſays he, "the death of Seneca, to Nero's great ſatisfaction; not becauſe it appeared that he was of Piſo's conſpiracy, but becauſe Nero was reſolved to do that by the ſword, which he could not effect by poiſon; for it is reported that Nero had bribed Cleonicus, Seneca's freedman, to give his maſter poiſon, which did not ſucceed; for his diet was was very ſimple. He lived chiefly upon vegetables, and ſeldom drank any thing but water.

"NATALIS was ſent upon a viſit to him with a complaint, that he would not permit Piſo to viſit him. To whom Seneca anſwered, that frequent meetings and conferences between them could do neither of them any good, but that he had a great intereſt in Piſo's welfare. Upon this Granius Silvanus, a captain of the guard, was ſent to examine Seneca upon the diſcourſe that had paſſed between him and Natalis, and to return his anſwer. He found Seneca at ſupper with his wife Paulina, and two of his friends, and immediately gave him an account of his commiſſion. Seneca told him that it was true, that Natalis had been with him in Piſo's name, with a complaint that Piſo could not be admitted to ſee him, and that he excuſed himſelf by reaſon of his want of health.

"THIS anſwer of Seneca was delivered to Cæſar in the preſence of Poppæa and Tigellinus, the in-

timate confidents of this barbarous prince; and Nero aſked him, whether he could gather any thing from Seneca, as if he intended to kill himſelf? The tribune's anſwer was, that he did not find him at all affected with the meſſage, nor ſo much as change countenance upon it. Go back to him then, ſays Nero, and tell him that he is condemned to die; but that the manner of his death is left to his own choice. Seneca received the meſſage without ſurprize or diſorder, and choſe to die by having his veins opened in a warm bath.

"On the day of his death, ſeeing his friends very much affected, he ſaid to them: Where is all your philoſophy now? Where are your premeditated reſolutions againſt weakneſs of behaviour? Is there any man ſo ignorant of Nero's cruelty, as to expect, after the murder of his mother, and his brother, that he ſhould ſpare the life of his tutor?

"After ſome general expreſſions to this purpoſe, he took his wife in his arms, and having ſomewhat fortified her againſt the preſent calamity, he beſought and conjured her to moderate her ſorrows, and betake herſelf to the contemplation and comforts of a virtuous life, which would be an ample compenſation to her for the loſs of her huſband. Paulina, on the other hand, ſaid ſhe was determined to bear him company, and ordered the executioner to do his office.

"Accordingly, the veins of both their arms were opened at the ſame time. But after Paulina had bled for a conſiderable time, Nero gave orders

orders to prevent her death, for fear his cruelty ſhould grow more inſupportable and odious. Whereupon the ſoldiers gave all freedom and encouragement to her ſervants to bind up her wounds, and to ſtop the blood; but whether, at the time they were doing it ſhe was ſenſible of it, is a queſtion. She ſurvived her huſband for ſome years, with all reſpect to his memory; but ſo miſerably pale and wan, that every body might read the loſs of her blood and ſpirits in her very countenance."

SENECA was an excellent moraliſt, and a ſound philoſopher; but he does not make ſo conſiderable a figure as a poet, and a writer of tragedies. His ſentiments, indeed, are ſublime, and his images lively and poetical; but both the fable and execution of his plays are irregular. He wants that noble ſimplicity, and pathetic manner, which recommends Euripides; and he ſeems to have written, more for the uſe of the cloſet, than of the ſtage.

FINIS.

BRITISH MUSEUM
30
73
OCT